Seeing the Invisible: Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena

James Coates

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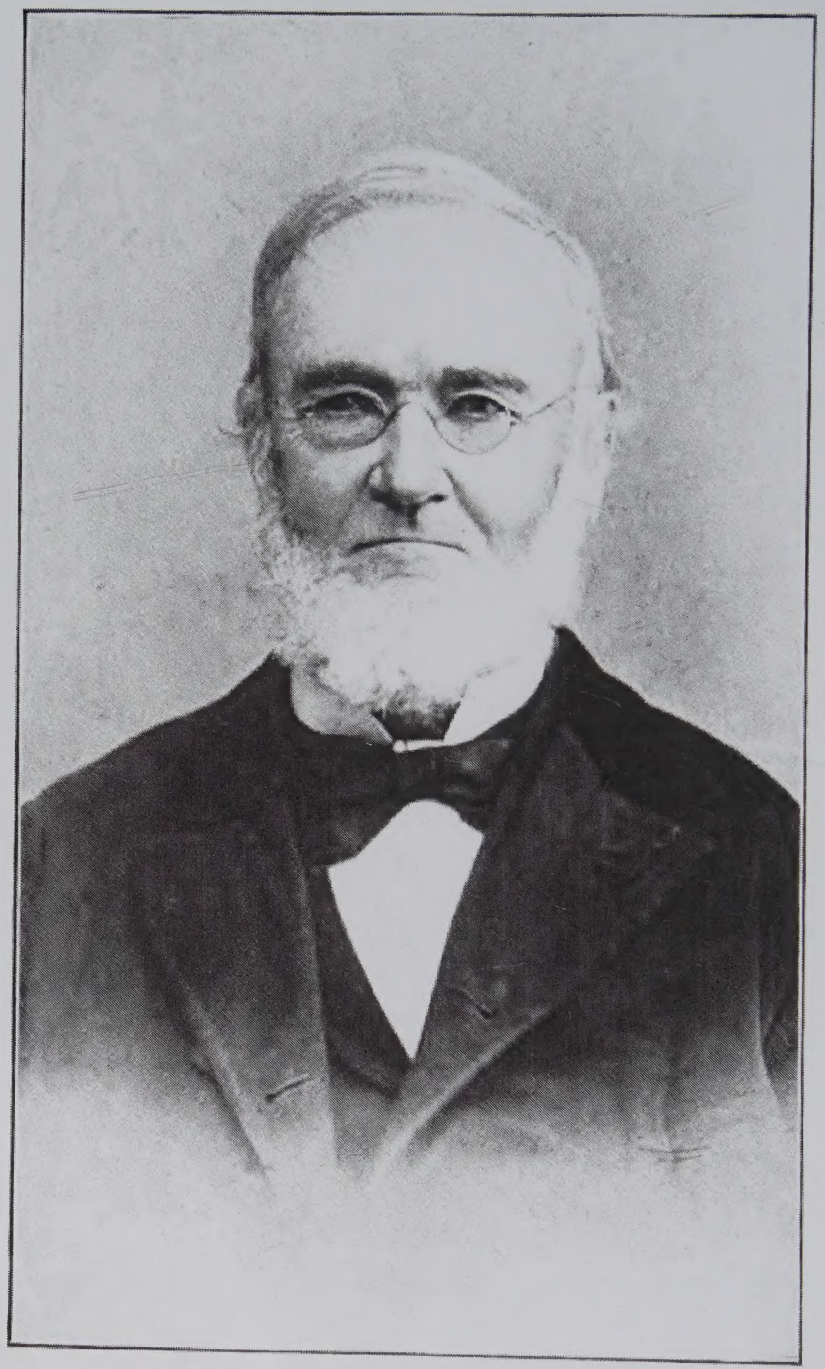

PROFESSOR JOSEPH RODES BUCHANAN, M.D.

[*Frontispiece.*

NO WORST BLIND THAN HE WHO SEES WHERE THERE'S NOTHING TO BE SEEING

Seeing the Invisible

Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena

By

James Coates, Ph.D., F.A.S.

Author of
"Human Magnetism," "The Practical Hypnotist,"
"How to Thought-Read," "How to Read Heads,"
"How to Read Faces," etc., etc., etc.

WITH FIVE PLATES

LONDON
L. N. FOWLER & CO.
7 IMPERIAL ARCADE, LUDGATE CIRCUS, E.C.

NEW YORK
FOWLER & WELLS CO.
24 EAST TWENTY-SECOND STREET

1906

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IT IS WITH GREAT PLEASURE THAT I DEDICATE

THIS WORK TO

JOHN AULD, Esquire

POLLOKSHIELDS, GLASGOW, AND ROTHESAY, BUTE, SCOTLAND

AS A SLIGHT ACKNOWLEDGMENT

FOR HIS FRIENDLY AND PATIENT CO-OPERATION IN THE

INVESTIGATION OF THESE AND KINDRED SUBJECTS

DURING THE LAST TEN YEARS

JAMES COATES

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Preface

PSYCHIC SCIENCE has made great progress during the last fifty years, but the facts with which it has had to deal are as old as mankind; but *that* does not make the work the less valuable. Facts—albeit Psychological and Psychical—denied fifty years ago, or deemed only worthy the attention of the superstitious or the ignorant, have, after all, been found to be facts, and as the result of investigations of men and women who were equal, if not superior, to their contemporaries in the highest walks of Science, Philosophy, Theology, Literature and Art, not only at home, but abroad also.

These investigations go to prove, not merely that man has a soul—using the term in the popular sense —and may live in some obscure way in after-death states, but that he IS A SOUL here and now. In this volume I present some evidence for my faith; nay, more, for my knowledge that man is a Greater Self, and that he now demonstrates that in the exercise of

Psychometric and of Psychic Faculty, and by manifest independence of the Physical form and his Time and Sense environment. In the following pages I have briefly reviewed the whole subject under the headings of Psychometry and Telepathy.

To Psychometry, the history and practical application of the Intuitive Faculty, which appears to lie between Ordinary and Psychic Faculty, I have given most attention, as there is no useful work published on that subject in this country; and, moreover, it has not received the attention which it deserves. There is nothing mystic or occult in Psychometry, except the name. There are few dangers in the investigation, while from the knowledge gained much light is thrown on the Intuitive powers and Psychic Faculties of man. Practical Instructions are given in Psychometry, and these will be found to be an agreeable and interesting study.

From Psychometry one readily passes into the consideration of Telepathy—including Thought-transference, not only from brain to brain of the Living, *but from those whose brains, with their bodies,* are mingling with the dust, and are no longer of service to them. The play or exercise of Psychic Faculty, both in and out of the body, the phenomena of the Double and Apparition, certainly go a long way to establish the fact that man is a Spiritual being. For the

accumulation of well-sifted evidence demonstrating the existence of the INNER MAN, the Psychic Self, the True ME, the world is much indebted to the investigations of courageous and independent thinkers during the period mentioned, and to the labours—during the last twenty-three years—of the Society for Psychical Research, London. So valuable is the evidence labelled "Telepathy," in the opinion of Sir Oliver Lodge, F.R.S., the ex-President of that Society, that he avers:—

"What we can take before the Royal Society, and what we can challenge the judgment of the world upon, is Telepathy."

That is an important utterance, and will attract the attention which it undoubtedly deserves. I have not trenched on the *Proceedings* of the Society for Psychical Research, and have observed my own methods of dealing with the phenomena; for the opinions expressed, I therefore take the sole responsibility.

Since this book was written, nearly five years ago, invisible radiation of Salts of Uranium, Radium, and other "Radio-active bodies," emanations, have been discovered, also the now well-established "N-rays," all of which substantially corroborate the statements and investigations advanced in these pages.

Where I have availed myself of reliable sources of information—independent evidence illustrative of

Psychometry, Thought-transference, Psychic Faculty and Telepathy—these are acknowledged in the body of the work, which has afforded me pleasure in the writing, although written in scraps and at odd times. I trust that the contents of the volume will give pleasure and profit to all who peruse its pages.

JAMES COATES.

GLENBEG HOUSE, ROTHESAY.

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Seeing the Invisible

Studies in Psychometry and Telepathy

CHAPTER I

MAN'S PSYCHICAL NATURE

"MAN'S conscious life," said the late Dr Wm. Carpenter, "essentially consists in the action and reaction between his mind and all that is outside it—the ME and the NOT ME. But this action and reaction cannot take place, in his present stage of existence, without the intervention of a material instrument, whose function it is to bridge over the hiatus between the individual consciousness and the external world, and thus to bring them into mutual communication. So long, therefore, as either the mental or the bodily part of the man was studied to the exclusion of the other, no true progress could be made in psychological science; and thus it was that the bygone controversies between the Spiritualists and the Materialists—in which the disputants on either side looked at his composite nature from that side only—were barren of any other good result than that of bringing into view phenomena that might have otherwise escaped detection. But the

psychologist who looks at his subject in the light of that more advanced philosophy of the present day which regards matter merely as the vehicle of force, has no difficulty in seeing where both sets of disputants were right and both wrong; and, laying the foundations of his science broad and deep in the *whole* constitution of the individual Man, and his relations to the world external to him, aims to build up with the materials furnished by experience of every kind, mental and bodily, normal and abnormal—ignoring no fact, however strange, that can be attested by valid evidence, and accepting none, however authoritatively sanctioned, that will not stand the test of thorough scrutiny."

I have made the foregoing statement the keynote of the subject-matter presented in this volume. In whatever I have advanced regarding the ME, with its newly recognised senses, strange gifts, and Psychic Faculties; its discrete degrees of consciousness, mental and psychic action, normal and super-normal; I have kept in view "the *whole* constitution of the individual man," and I have also presented "valid evidences" in support of the statements made. Where I have not been able to give evidences, I have offered my opinions, as a reasonable man, as to how the matter affected myself. Where possible, I have produced witnesses whose evidence must be respected, and whose experiments can be re-tested and independently substantiated. With regard to the NOT ME—that world without the ME—the world of other minds—theirs and our own

environment, so far as affected by our studies—I have also produced evidence for every step of our inquiry. I have introduced the reader to some of its past scenes, and to some of its phases of existence which have escaped the attention of those authorities whose special department has been that of physics—the investigation of material nature and natural philosophy; and if they have not also escaped the attention of psychologists, their authoritative voice has never been heard making definite declarations upon such subjects as Psychometry and Thought-transference, with which I deal in the following pages.

Some light has been thrown upon an array of mental phenomena which have been attributed to occult, mystic, or supernatural causes, or which, for want of a better understanding, have been denied altogether.

If no object in the NOT ME—the world without the Man—can be immediately recognised by the human senses without these undergoing a process of education,[1] it is also clear that after the period of education be past, sense-perception continues without conscious effort: thus the marksman judges distances intuitively;

[1] "A bird just come forth from the egg will pick at an insect with perfect aim, but an infant is long in learning to grasp at a bright object held within its reach, being obviously unable, in the first instance, either to estimate its distance, or to combine the muscular action needed for its prehension. And the observation of numerous cases in which sight has been first obtained after tactile familiarity with external objects had been fully acquired, enables it to be positively affirmed that no object can be immediately recognised by sight alone when seen for the first time under such circumstances."—CARPENTER.

the backwoodsman follows the trail unerringly; and indeed, in every department of science and art, the trained expert will hear, see, feel, or *sense* with wonderful accuracy that which would be unheard, unseen, unfelt, and undetected by those whose sense-organs are either defective, or if sound, have not been trained. If man possesses psychic senses, *i.e.* senses which transcend sense-perception, the same will hold true—they must be developed or educated before they can be effectually used.

The psychic senses and faculties may be latent in the individual, who, not being aware of the possession, may deny their existence in himself and in others, and reject all evidence presented in their favour, as "being contrary to the well-known laws of Nature." There are many deaf mutes in the world, who do not speak *not because they cannot, but because they are not conscious of their ability*, for they have neither been informed nor instructed. All persons possess Psychic Faculties, but all are not aware of the fact. Some have blurred psychic perceptions, so indistinct and often so fitful that they do not like to speak about them; others, again, may have many strange experiences, and in consequence lay claim to the possession of special faculties, gifts, and what not, above their fellows. All these could be better understood by a more correct knowledge of man's composite nature, and of the mind's unconscious operations, intuitive, sub-conscious, and previsional, for which some persons, in their ignorance, claim an occult source. It may be that a man has

become aware of the possession of some gift or faculty through which he has learned or experienced that which he could not gain through the ordinary channels of sense,—some information which cannot be put down to guess-work, hysteria, or, worse still, to an untruthful nature and a love for notoriety. If some attention were paid to the claims made, and the evidence presented carefully sifted, two or three things would happen:—

(*a*) The evidence would—from a scientific standpoint—be valueless, or might not be strong enough to satisfactorily establish the claim, more data and more evidence being necessary for further inquiry.

(*b*) The evidence would be sufficiently strong to arrest attention; but before acceptance or rejection of the claim to the possession of super-normal faculty, similar cases should be examined.

(*c*) The evidence would be valid, and the existence of a Sixth, Magnetic, Psychic or Psychometric sense or faculty be admitted.

It is on these lines that the Society of Psychical Research has admitted the possession of unconscious, subconscious, and super-normal play of faculty in man, as exhibited in Thought-transference, Telepathy, etc. If the existence of such extraordinary sense or faculty can be demonstrated, it matters little indeed whether it be called "Sixth, Magnetic, or Psychic," by way of distinction. The very first thing to make sure of is, do these Psychic Faculties exist; then, what are their special uses; and, again, what may be deduced from

them as to man's present and future existence—if man has a future existence, after that, we may label them as we please.

In the following pages I have dealt with these psychic powers and the evidences in their favour, and in all my researches I have not found valid rebutting evidence. In all cases where the existence of such faculties has been denied, I have found that the sceptical have either had no personal experience, or that they have never examined the evidences presented by those who have investigated the matter; while those who have accepted them have either had convincing experiences themselves, or have accepted the testimony of trustworthy investigators.

In 1883 Sir William Thomson (now Lord Kelvin), in his inaugural address as President of the Midland Institute, Birmingham, broached the idea of the existence of a seventh or "Magnetic sense"; he stated then that we had six senses—those of sight, hearing, taste, smell, heat, and force. (The last two, hitherto called the sense of touch or feeling, had been split into two senses, feeling not being adequate, as it had been discovered that man possessed a force or weight-resisting sense, and hence the new sense is designated "force.") These six senses were not enough, and the learned Professor dilated on the possible possession of a seventh, which he called the "Magnetic sense," and which, he carefully explained, in no way "supported that wretched grovelling superstition of Animal Magnetism, Spiritualism, Mesmerism or Clairvoyance, of

which they had heard so much. There was no seventh sense of a mystic kind."

Leaving aside the *aside* of the lecturer about "Animal Magnetism, Spiritualism, Mesmerism or Clairvoyance," we will proceed to note the admission that man may possess other senses than the usually recognised five, *i.e.* sight, hearing, taste, smell, touch or feeling, for he adds two—"Force and the Magnetic sense." These senses reveal to us something of which we could not be conscious through the agency of the other admitted five. If there be a Magnetic sense, why not a Psychometric sense?—a sense by which we are placed in conscious relation to certain subtle forces—emanations, vibrations—in nature, of whose existence and influence no knowledge can be obtained through the agency of the ordinary sense-perception of the admitted five or six. If there be a Psychometric sense, "what is its nature?" A brief outline of its discovery will help to answer this inquiry.

This new sense was discovered accidentally in 1842 by Dr Jos. Rodes Buchanan,[1] who called it Psychometry (*psyche*, soul, and *metron*, measure), or the power of the soul to measure by the soul. The discovery was made while the Doctor was engaged in a series of cerebral explorations, having for their object the localisation of mental or idea-motor and sensory functions, and the tracing of the relationships of their centres in the brain to the body, and those of the body to the brain and to mind. As early as 1838 this distinguished physician

[1] Appendix No. I.

anticipated Professor Ferrier's centre of feeling by the localisation of the "Region of Sensibility" at the base of the middle or temporo-sphenoidal lobe, during a course of experiments akin to what used to be called Phreno-Mesmerism, but with this distinguishing difference—his clients were persons sound in health and intelligent; they were in the possession of normal consciousness; none of them were put into a hypnotic and suggestible condition, and none were dominated either by subjective or by conscious suggestions. This discovery of the centre of feeling led to an investigation of its powers in different individuals. It was found that when persons had the centre well developed, they also possessed the faculty of Psychometry, by which they had the power to read or measure souls or minds, and indeed to exhibit marked sensitiveness or awareness of subtle auras, emanations, and influences, of which other persons not so endowed would not be conscious. Without entering into the full range of its action, or admitting all that the discoverer has claimed for it, the faculty of Psychometry appears to me to be a faculty of marked intuition, which some persons appear to possess in a very high or active degree. Many who will not appreciate what is meant by Psychometry will understand what Intuition is.

The accidental discovery of the new faculty happened in this way: While Dr J. R. Buchanan was at Little Rock, Arkansas, in 1842, pursuing his studies on the impressionability of the brain, he had occasion to examine the head of the late Bishop Polk,—he after-

wards became the well-known General Polk, of Confederate fame, during the civil war of 1860–4,—and noticing, from physiognomic indications, the Bishop's marked development of Sensibility, the Doctor informed him of his great sensitiveness to atmospheric, electric, and other physical conditions. During the conversation which followed, the Bishop informed Dr Buchanan that his (the Bishop's) sensibility was so acute, that if he should by accident touch a piece of brass, even in the night, when he could not see what he touched, he immediately felt the influence through his system, and recognised an offensive metallic taste in his mouth. This was hyper-sensibility indeed, and yet the Bishop was one of the most collected, level-headed men of his day, and during the war he proved himself to be one of the most intuitive and skilful generals possessed by the South. Had the information been received by anyone save Buchanan, it is probable that nothing more would have been heard of it; but as the Bishop's remark confirmed the discovery of the centre of feeling, it also suggested such possibilities to Dr Buchanan as to finally lead him into a new series of experiments, which demonstrated the possession in man of a new sense or Psychic Faculty—now called Psychometric—not hitherto suspected.

If Columbus, on hints dropped in the streets of Genoa, surmised and eventually discovered a new continent; if Newton, from the fall of an apple, deduced the law of gravitation, or Watt, from the bubbling splutter under a kettle-lid, discovered the

power of steam—which eventually revolutionised all mechanical appliances and the carrying powers of commerce,—surely it is not surprising that, from the observation made by the Bishop, Dr Buchanan was led to the discovery of Psychometry, which is destined to revolutionise our ideas of the innate endowments of man, and in a marked degree to extend our psychic and material knowledge of the ME and of the NOT ME.

It may be said that Psychometry is no new thing; that at best it is but a new name for a power, or powers which man always possessed. Granted. Neither are America, gravitation, steam, electricity, nor the other new things; they have existed from all time, yet were discovered, or, in other words, they were in due time made known to a world that knew them not. Psychometry is, I suppose, as old as the race, but Buchanan was the first to discover that it was a human faculty, and he was also able to demonstrate that fact by prolonged and carefully repeated experiments. These experiments have been substantiated by independent research by thousands of his fellows, in the States, in Europe, in Britain, and throughout the civilised world, wherever the knowledge of his remarkable discovery had reached. It is of importance to note that by Psychometry, apart from its experimental uses, we are enabled to understand many subtile and perplexing human phenomena that have been problems and puzzles for many ages—the foundation of many superstitions, the kernel of many folk-lore fancies, aye, and of many psychic mysteries which have engaged

and are still engaging the attention of Psychical Research.

Acting on the suggestive hint given, Dr Buchanan set about to confirm or disprove the reality or otherwise of such high sensibility and extraordinary intuition in man. "Further examinations," says Dr Buchanan, "showed that substances of any kind, held in the hands of sensitives, yielded not only an impression upon the sense of taste, by which they might be recognised, but an impression upon the entire sensibility of the body. Medicines tried in this manner gave a distinct impression—as distinct as if they had been swallowed—to the majority of the members of a large medical class in the leading medical school at Cincinnati; and to those who had superior psychometric capacities, the impression given in this manner enabled them to describe the qualities and the effects of the medicines as fully and as accurately as they are given in works of Materia Medica." For the benefit of those who have an insular prejudice to all things American—except food-stuffs, yachts, inventions, and drugs—I may say that in 1885 and subsequently similar experiments were successfully carried out in Rochefort, in France, by MM. Bourru and Burot, and submitted to the critical investigation of Dr Duprony, Director of the Medical School. More recently, similar experiments have been carried out at Nantes and in Paris.[1]

There are two or three things that should be noted with regard to these early experiments: that under no

[1] Appendix No. II.

circumstances were the sensitives mesmerised or hypnotised, as in the more recent Continental experiments, and that there are a greater number of sensitive persons in warm than in cold climates. In the former, nearly one-fourth of those tried exhibited various degrees of sensibility, while in the latter, only one in ten or fifteen displayed this new power of the nervous system.

Dr Buchanan found that "mental cultivation and refinement, acute sensibility, delicacy of constitution, a nervo-sanguineous temperament, and a general predominance of the moral and the intellectual organs, constituted the most favourable conditions for its exercise." It was the opinion of the Doctor that an impression was made on the nerves of the hand, and propagated by continuous sympathy to the head, or that some imponderable agent, proceeding from or through the substances, conveyed their influence into the body. In support of the latter suggestion, the Doctor found that when he placed his hands or fingers in contact with the substance, its influence appeared to pass to the sensitive more promptly than if left alone to act of its own power. This he attributed to the passage of a nervous influence or *nervaura* from himself through the substance. The experiments were kept free from suggestion and Thought-transference, for care was taken to wrap the substances in tissue-paper and mix the parcels up, so that the conductor of the experiments could not possibly know one from the other, and therefore could not influence the sensitives by suggestions. Mind-reading and Thought-transference

having nothing whatever to do with the majority of these experiments, the psychometric sense was, by careful experimentation, duly established. Subsequent experience made it abundantly clear that all substances, not merely brass and medicines, but also the human body, and all articles with which the body had been in contact, threw off emanations or influences which yielded (psychic) impressions to sensitive persons in normal states. This was a great discovery, the far-reaching consequences of which have not as yet been fully appreciated, even by those who are really convinced of its reality.

Psychometry, like Thought-transference, to which it is allied, can always be demonstrated by experimentation. It will probably be found that the psychometric sense is an inner or psychic range of the sense of touch —as is Clairvoyance of sight, or Clairaudience of hearing —and that Telepathy, another form of innate sensitiveness, is the play of one or of all the inner or psychic functions of the human mind. It is conjectured that the soul has organs of perception equivalent to the organs of sense possessed by the body, and these we call "psychic," as transcending in their perception those sense-perceptions of the bodily organs. But, for greater liberty of thought and clearness of expression, we have called all perceptions which transcend those of ordinary sense-perception—Psychometry, Clairvoyance, Mind-reading, Thought-transference, Telepathy, etc.— "psychic." That man possesses such Psychic Faculties —psychic research—apart from a wide range of super-

normal experiences by mankind in general—has been abundantly demonstrated.

In all ages, according to sacred and profane writers, there have been persons — whether called seers, prophets, apostles, wizards, or visionaries — endowed with or possessing gifts or faculties of a special kind, and what these really were—providing such gifts, etc. were genuine—are amply explained in these pages.

Of the Psychic Faculties I have selected the psychometric as being the most convenient, the most readily employed, giving the most practical results, and as being the most likely to interest the reader, and show that man possesses other senses — subconscious and psychic — than those usually recognised. If they cannot be called senses, then we must admit that they are channels through which man obtains information which cannot be said to reach him through the avenues of the ordinary senses. Of course, it is possible—we do not know positively—that senses which we know as senses of sight, of feeling, of taste, of hearing, are but fragments on the external plane of greater inner senses of soul perception which lies behind all the senses. It may also be that some individuals can become conscious of vibrations of light, of colour, of sound, of heat or cold, above and below the admitted scale of those vibrations which render ordinary individuals conscious of these things. In any case, it is well to call such extraordinary or super-normal perceptions, "psychic," to distinguish them from ordinary sense-perceptions. I want to be perfectly fair. I do not claim that the

possession of Psychic Senses and Faculties proves that man has or is a soul—an incarnated self, which may survive its temporary connection with matter—but I do wish to point out that man has and does exercise powers concerning which it is difficult to say, at times, whether they are an extraordinary play of his ordinary senses, or that they point to the possession of powers which cannot be traced to the action of his ordinary senses. I have deliberately selected what is called the psychometric sense, because it exhibits not only a hyper-sensitiveness of feeling, of sight, and of intuition, but it also suggests something more, *i.e.* the possession of a soul, in the ME which we are conscious of, and by which we become conscious of the material and the objective, etc. which lies in the NOT ME.

Either that the senses of man is able to perceive that which all authorities are agreed it is impossible to perceive as at present constituted, or that man possesses psychic senses or faculties. That there are such faculties must be admitted, if we take into consideration some of the terms used to distinguish their character and manifestations. One speaks of the "Sixth Sense," because the world has hitherto recognised five and found them inadequate. Another speaks of a "Magnetic Sense," because the six were insufficient. Psychical Science postulates, in order to account for human transcendental perception, etc.—the Subliminal Self: the subconscious self, with its powers of retro-cognition, seeing the past; precognition, seeing the future; sensory hallucinations, seeing phantasms of the living

and the dead; *paramnesia or promnesia*, memory beforehand, which sometimes occurs in those sensitive to telepathic experiences; telæsthesia, etc.—terms, as a rule, with which the general public are not familiar. Psychometry, Clairvoyance, Clairaudience, Second-sight, and Telepathy are the more popular terms, which have passed into recognition as names for the something extraordinary within each of us. Whether these are the correct terms to employ need not be discussed here. *Their use is, however, an acknowledgment that man has perceptions which transcend those of the ordinary senses*, and that man has such perceptions is all I for the moment claim.

To deny without examination is one extreme attitude; to rush into the arms of superstition is another; but a greater folly still is to accept opinions based on authority which have not been supported by evidence, or stood the test of scrutiny. To ascertain whether man has Psychic Faculties or not, I will avoid all these extremes, and carefully adhere to the methods of Psychical Research.

Before "Telepathy" was coined by the late Mr Myers, that past-master in psychical research, or the "Magnetic Sense" was given birth by Lord Kelvin, an American writer, Mr Epes Sargent, gave Clairvoyance credit for much which is now covered by Telepathy, and said:—"As far as I have admitted it (Clairvoyance) as part of a scientific basis (demonstrating man's spiritual or psychic nature), it is the exercise of the supersensual faculty of penetrating opaque and dense matter as if

by the faculty of sight. But it does more: it detects our unuttered, undeveloped thoughts; it goes back along the past, and describes what is hidden; nay, the proofs are overwhelming that it may pierce the future and predict coming events from the shadows they cast before (all of which has been claimed by Buchanan, Denton, and some others, for Psychometry).

"What is it that sees without the physical eyes, and without the assistance of light? What is normal sight? It is not the vibrating ether, it is not the external eye that sees—it is the soul using the eye as an instrument, and light as a condition. Only prove that sight can exist without the use of light, sensation, or any physical organ of vision, and you prove an abnormal, supersensual, spiritual faculty—a proof which puts an end to the theory of materialism, and which, through its affinity with the analogous or corresponding facts, justifies its introduction as part of a scientific basis for the spiritual theory."

There are many who, with Lord Kelvin, assert "that there is no such thing as clairvoyance," and what Epes Sargent and many others pin their scientific faith to is imposture, mal-observation, or at the best second-hand information, of no evidential value. Mr Sargent may have been a little too enthusiastic, yet it will be found that he had, after all, a pretty strong basis for his statement.

Professor Oliver Lodge, F.R.S., in a paper on "Thought-transference," given several years ago to the Literary and Philosophic Society of Liverpool, said:—

"Here is a room where a tragedy occurred, where the human spirit was strung to intense anguish. Is

there any trace of that agony still present, and able to be appreciated by an attuned or receptive mind? I assert—nothing, except that it is not inconceivable. If it happen, it may take many forms—that of vague disquiet perhaps, or imaginary sounds or vague visions, or perhaps a dream or picture of the event as it occurred. Understand, I do not regard the evidence for these things as so conclusive as for some other phenomena I have dealt with, but the belief in such facts may be forced upon us, and you perceive that the garment of superstition is already dropping from them. They will take their place, if true, in an orderly universe, along with other not wholly unallied and already well-known occurrences.

"Relics, again. Is it credible that a relic, a lock of hair, an old garment, retains any indication of a departed—retains any portion of his personality? Does an old letter? Does a painting?—an 'old master' we call it. Aye, much of the personality of an old master may be thus preserved. Is not the emotion felt on looking at it a kind of Thought-transference from the departed? A painting differs from a piece of music in that it is essentially incarnate, so to speak. It is there for all to see, for some to understand. The music requires incarnation. It can be performed, as we say, and then it can be appreciated, but in no case without the attuned and the thoughtful mind; and so these things are, in a sense, Thought-transference. They may be likened to Telepathy, not only reaching over tracts of space, but deferred through epochs of time.

"Think over these great things, and be not unduly sceptical about little things. An attitude of keen and critical inquiry must continually be maintained, and in that sense any amount of scepticism is not only legitimate but necessary.

"Phantasms, and dreams, and ghosts, crystal-gazing, premonitions, and clairvoyance—the region of superstition, yes, but possibly also the region of fact. As taxes on credulity they are trifling compared to the things we are already familiar with, only too familiar with; stupidity mainly inappreciative of."

Sir Oliver Lodge here glances at an interesting range of psychic phenomena, allied to, but not, Thought-transference; and he has approached that range in a perfectly fair and scientific manner. Where he does not know he says so, and throws out, in connection with his investigations, many valuable suggestions. That he has given Thought-transference a much wider range than I do is a matter of hypothesis, concerning which there need be no dispute. This is important: are the phenomena and the possibilities of the phenomena recognised, and does the power of properly attuned and receptive minds to be aware of or to perceive them act as susceptible proof? Phantasms—be they called thought-forms, apparitions, ghosts — whether heralded by vague disquiet, or as seen starting out of nowhere, so to speak; accompanied with or without shimmering lights, pantomimic actions, and sounds and words perhaps, like the "poor ghost," in Hamlet —have to be accounted for in some more intelligent

way than by assuming them to be mere Tam o' Shanter hallucinations — drunk or sober. Then the impressions received by some sensitives from a room, wherein, unknown to them, a tragedy has occurred, excites attention and begets questions. Has the receptive mind received its impressions of "intensest anguish" from the human spirit that once possessed them, or from some other source, such as a trace, a clue left by some imponderable agent? What if an old letter—as I have tested in more instances than I can say—can throw off certain impressions—"deferred thought"? May not from a room be communicated the intensest anguish which was at one time actually realised within its boundaries? If not, why not? What the Professor calls the transference of "deferred thought," if not most of the range of phenomena dealt with, will, I think, be most conveniently and most correctly explained by Psychometry. It is certainly difficult to think of thought being transferred from a room, a relic, an old garment, a ring or an old letter; but experience proves that the sense of Psychometry does detect certain impressions from such articles, and that these impressions are converted into psychic perception of thought—scenes, persons, and incidents—as if they occurred in a commonplace way to the ordinary powers of perception.

Apparitions, ghosts, etc. cannot be explained away on the theory of mal-observation or gross superstition. I do not say that there are no disembodied spirits, and that there are no ghosts, but I do think, and I have shown further on, that many of these apparitions, etc.,

so frequently taken for discarnate Selves, are no more the spirits of the departed than the figures in an Edison biograph are the real men and women they represent.

Having glanced at Psychometry, I propose to make a passing note or two on Thought-transference and Telepathy. Telepathy (*tele*, afar, and *pathos*, feeling) is the term used for the action of the Psychic Faculty in man, by which one mind can impress or be impressed by another mind otherwise than through the recognised channels of the senses. But this definition would be equally true of Thought-transference.

In Telepathy, the transmitter of the thought is often unaware that he has transmitted or can transmit a message, and the receiver of the message has not consciously prepared himself for the reception of the message. In Thought-transference, both the transmitter and the receiver of the message are conscious partakers in the experiment. In a word or two Thought-transference can be made the subject of experiment, while Telepathy cannot. The former is the result of deliberation, and the latter is always spontaneous and unexpected.

The former is frequently tedious work, depending on certain conditions—a good transmitter, and an equally sensitive or receptive receiver. In Thought-transference experimentation, one is often favoured with very convincing and startling results. And these results suggest some far-reaching possibilities, such as long distance Thought-transference between two sympathetic minds on earth, aye, and the possibility of communica-

tion between discarnate minds and those still incarnate, and *vice versa*. Apart from all this, Thought-transference throws an important light upon and furnishes very valuable and corroborative proof of the reality of telepathic experiences.

Although Telepathy cannot be subjected to actual experiment, it has been and is supported by such an array of independent evidence that there cannot now be the slightest doubt as to the reality of the phenomena. The selecting, sifting of these evidences, and the establishing of Telepathy or unconscious Thought-transference on a scientific basis, has indeed been one of the "good works" which has justified the existence of the Society of Psychical Research.

Telepathy has, in my opinion, as many aspects as the human mind has faculties, and includes in expression all that the human mind is capable of. As our knowledge of the human mind is as yet very imperfect, equally imperfect also must be our knowledge of its manifestations, whether these manifestations be telepathic, psychic, or what are recognised as normal. The range of the phenomena is extensive, and by patient investigation our knowledge of that range is being daily extended.

From Psychometry to Telepathy, we are brought into contact with Modern Spiritualism; and I am sufficiently well versed in the phenomena of Spiritualism to know that, while these subjects throw important side-lights on and explain much in Spiritualism, they do not and cannot explain—unless one gives a very extended

meaning and wider range to Psychometry, Thought-transference, and Telepathy, than are usually accorded them—all the phenomena of Spiritualism. But they do throw light on that much discussed subject, and indeed on all Spiritualism, both ancient and modern. And further, instead of explaining away the phenomena, they go a long way toward establishing them. And I confess that I am glad of this; glad to know that the "miros" of the past were not all "tricks written large," and that those who observed and recorded the same were not all of them—for the sake of our common humanity—either knaves or fools. In this work I have little or nothing to say about Spiritualism, except incidentally in connection with Psychometry and Telepathy. These subjects do suggest the possibility of "a new and fruitful sense" in mankind; a power within each of us, which, if it does not make for righteousness, goes a long way in proving the reality of things Spiritual.

Telepathy demonstrates that mind can influence mind to an extent transcending all time, space, and sense-perceptions. Between mind and mind here—and there can be no doubt about that, for he is an ignorant man who says otherwise;—and may it not be possible, between minds embodied and minds disembodied, supposing that it can be shown that minds exist in a disembodied state? I have no doubt of such Thought-transference; I have waded through many experiences to arrive at that conclusion. This communion by Thought-transferences and by telepathic flashes may also be indicative "of a higher mode of communication,

which shall survive our temporary connection with ordinary matter," as Sir Oliver Lodge had the boldness to suggest in 1891, at the British Association of Science, Cardiff. The whole subject is one of the deepest interest, but has not received the attention it deserves from men of science; they are not asked to listen to the tales which our fathers told, or to "the traditions of the elders," but to investigate present-day phenomena and present-day evidences. The subject has not received the attention which one would think it deserved to get from our leaders in religious thought, who have not only neglected these phenomena, but have practically ignored those recorded in the Bible.

To the religious, these subjects should be thought-provoking; and to know that whatever has been may be possible now, should stir them up and fill them with joy. Do they pray in silence, aloud, and in secret, and speak of inspiration, of the guidance of Providence, of the ministry of angels, of admonition, of premonitions, of answers to prayer, of visions awake or of dreams asleep, without thinking that man, here and now, possesses soul-power — Psychic Senses and Faculties — requisite to his well-being here, as well as in that hereafter state of which they speak, and of their welfare therein for which they pray? If they do not think that man possesses these powers here and now, perhaps they will be all the more ready to investigate the matter for themselves when they have laid down this contribution on the possibilities of Seeing the Invisible.

CHAPTER II

INVISIBLE FORCES AND EMANATIONS

WHEN the Prince of Wales was admitted a Fellow of the Royal Society, in March 1902, on the occasion of a brilliant and profound lecture on "Radio-active Bodies," by a celebrated Frenchman, M. Henri Becquerel, Professor Sir William Crookes took the opportunity to assure the newly elected Fellow, the Society, and the brilliant assembly of that occasion, that "we are now on the borderland between force and matter." And this appears to be true in physics. And it is also true in a psychical sense, for Sir William Crookes is, and has been, with a host of other able men, standing on the borderland of "intelligent psychic force," beyond what we recognise as matter, which is, after all, the form of things externalised to our imperfect senses; and by such aids to these external senses as the well-known apparatus of physics, and the humble and perhaps better-known instrument, the camera, has the borderland been reached.

The distinguished French savant informed his audience that his discoveries in "radio-active bodies"

were made five years ago, and during these investigations he had discovered three new elements which suggested entirely new ideas of the constitution of matter and energy, or that form of energy known as electricity. Uranium, discovered in 1789, has long since shown peculiar properties in its salts when exposed to the light. Some of these salts are employed in photography, and others produce that beautiful yellow tint in what is called by decorators uranium glass. The lecturer said:—

"At the commencement of the year of 1896, in carrying out some experiments with the salts of uranium, the exceptional optical properties of which I had been studying for some time, I observed that these salts emitted an invisible radiation, which traversed bodies and metals opaque to light, as well as glass and other transparent substances. This radiation impressed a photographic plate, and discharged from a distance electrified bodies, properties giving two methods for studying the new rays."

It has been demonstrated that other invisible forces, in the absence of any known light, can print an image on a photographic plate, such as kathode rays and X-rays, and those subtile invisible electric forces and etheric vibrations exemplified in wireless telegraphy. Although the results were similar to those of X-rays, these new rays were essentially different in character. It was found that they could not be reflected, refracted, or polarised; in a word, they were not *light*, albeit invisible light, neither could they be transverse vibrations of ether. They were new lights, new substances,

potent and invisible, with which physical science had no previous acquaintance; they were discovered beyond the frontier of what is known as matter. These new rays had nothing in common with luminous emanations with which we are familiar, or with flames and with auras, with which most are not familiar.

M. Becquerel has been able to demonstrate that the new rays which he dealt with possessed the double phenomenon of impressing a sensitive plate and also of discharging an electric body on which a stream of them were directed. This was not all. The discovery struck a blow at the atomic theory. In this place we have nothing to do with that, but the following will be interesting as illustrating our subject. It was found that a single crystal could go on emitting its mysterious rays without any appreciable loss of substance, and continue to affect sensitive plates and discharge electric bodies for ever. The emanations of rays are infinitesimal: "for each square centimetre of the face of the radiating substance studied, there escapes a flow or flux of material which would amount to the loss of about one milligramme in one thousand million years."[1]

[1] Since the foregoing was written, radium was discovered by Madam Curie, and extensive experiments have been made with it by the late M. Curie and a host of British and other scientific investigators. And one of its many remarkable properties is the potency of its invisible rays to affect and alter the character of other substances and affect human beings at a distance, and it is within the range of possibility that, marvellous and far-reaching as is the potency of the invisible emanations of radium, other substances or material will be discovered of allied nature to radium, but possessing more subtile and powerful properties.

A consideration of what are now called "Becquerel rays" brings us into a realm of invisible energy behind matter, whose very existence has not been suspected—another proof of the steady march of physics into the domain of the Invisible. The foregoing sober statements, with what follows, are recommended to the attention of the sceptical who ridicule the reality of invisible forces and emanations, with distinctive actions peculiar to them.

"In many things," said the late Mr Gladstone, "it is wise to believe before experience—to believe before you know"; a sentiment which will find response in the intuitive minds of all thoughtful people. *It is well to know too, whenever that is possible.* We must add to our belief, or faith, knowledge. But there are many departments of knowledge which we have neither time nor opportunity to investigate and know for ourselves, and it is therefore wise in such circumstances to believe in the revelations and the deductions of the recognised and trusted authorities who have both time and opportunity. I do not ask for belief before experience, so much as for the open mind and patient attention of my readers: that some faith is required in all departments of science is admitted, but all I ask now is a hearing for my suggestions, and that all my statements may be put to the test by experiment, where they are not supported by authoritative evidence, before they are either rejected or accepted.

Nature has many unseen and imponderable forces, such as we have become familiar with through wireless

telegraphy, X-rays, the researches of bacteriologists, and indeed of physical science. I need not refer to any of these, except to illustrate those other more subtile and unseen forces, etc. with which the investigations of Psychical Research have rendered us more or less familiar. What these latter forces or emanations, effluences and auras are I shall endeavour to point out, and in doing so it will be necessary to illustrate the unknown by what is known.

One of the most important of these subtile effluences is—as far as our present inquiry goes—an aura proceeding from human beings, and variously designated "magnetic fluid," "animal magnetism," "human magnetism," and *nervaura*,—a term which I think is much more accurate; for whatever this effluence be, it is not magnetic in any sense, only receiving that name in times past because of the analogy of its action to that of magnetism. The name is of no moment—it is the thing itself, and not its name with which we are concerned—but I may say, in passing, that although "animal magnetism" has been called a "gross superstition," all its phenomena have been revived within the last thirty years or thereabout, and have been presented to the world as hypnotism. Much indeed of what has been hitherto attributed to "animal magnetism" has now been traced to "suggestion," but even hypnotists are forced to admit a "specific influence," a subtile, invisible something, in no way distinguishable from the dethroned "animal magnetism." It is of little moment what this effluence or emanation

be called—whether it be called "animal magnetism" by Mesmer and by the Occultists who preceded him, and by Mesmer's followers; "zoo-magnetism" by Liébault, the distinguished hypnotist; "magnetic fluid" by a prominent school of Parisian hypnotists; "odylic flames" by Reichenbach; "vital rays" by Baraduc; or *nervaura* by the late Dr Buchanan—but it is of importance that we should know that there is some such emanation—or, properly speaking, emanations—and what purpose, if any, it may subserve in the economy of being.

The testimonies of all persons in whom the Psychic Faculties are active assure us that all human beings are surrounded by a varied coloured and cloud-like atmosphere, which is not perceptible to ordinary vision, feeling, or touch. This atmosphere is not a simple, but a compound effluence. It partakes of all the bodily, mental, and psychical conditions of the person or persons from whom emanating. As Paracelsus quaintly puts it:—"The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may be made to act at a distance. In these semi-material rays the imagination of man may produce healthy and morbid effects. It may poison the essence of life and cause diseases, or it may purify it after it has been polluted, and restore the health." This statement, although written at the beginning of the fifteenth century, has been amply substantiated by experimentation in hypnotism and the investigations of Psychical Research at the end of the nineteenth

century. There can be no doubt that this *nervaura* is a reality, and is, in all probability, a much more potent factor in the production of psychical phenomena than the most ardent of psychical researchers are at present prepared to admit. We can conceive that this emanation partakes of all the characteristics of the individual: of the sensibility of the nerves of sensation; of the motricity of the motor nerves; of the idea-motor energies of the human brain; and, of course, of the health and the diseases of its source.

Psychics—*i.e.* persons in whom the Psychic Faculties are more or less evident—declare that there are emanations which proceed and eradiate from all substances, and these, too, partake of the character, aye, and also reveal the character, of the substances from which they spring. This and much more, so that we are prompted to ask a few questions:—Do these imponderables affect us?—Yes, as evident in the contagion of health and disease, and in psychic effects. Do they affect one another?—Yes, as demonstrated by experiments in physics, the statements of science, and by psychometric research. Are they permanent in character?—Yes, as instanced in "Becquoral rays," and in examples given here and elsewhere. And can they really be detected?—Yes, they have been, and can be, as evidenced by careful experimentation. These are interesting questions, which demand fuller answers. I propose to answer them all more fully in the affirmative—directly and indirectly—in due course.

My own experiments, and the deductions arising

from them, go to prove the existence of these emanations and auras; and while this is so, I do not press that home as evidence for anyone's acceptance. *But I do think that the evidence of men of scientific repute should not and cannot be readily set aside.* In addition to my own, I will offer such independent evidence from time to time in these pages.

To proceed with the elucidation of the problem as to whether or not a subtile emanation irradiates from human beings, and from other beings and substances, let the mind of the reader be prepared for the inquiry by laying aside all *a priori* conceptions and prejudices, so as to approach the whole subject with an open mind, as if dealing with something new for the first time, and with the determination to see into it—to learn all that there is to know about it—should such a course be possible.

"Can the existence of these emanations be demonstrated?—Yes, by experiment." Sir Humphry Davy said that "one good experiment is of more value than the ingenuity of a brain like Newton's." And it is by experiment only, and by many experiments too, that the existence of these emanations—for they are many—can be demonstrated. But some of these experiments are as simple as they are convincing.

Let not the claim that there are such emanations be deemed too extraordinary to prevent or arrest investigation Such procedure, while capitally illustrating the stolidity of conservatism, is wholly opposed to the possession of a scientific spirit or a love of truth.

Indeed, as Sir John Herschel—in whose honour the new metal or crystal mentioned in M. Becquerel's address to the Royal Society was called "uranium,"—in relation to other matters has said:—"The perfect observer in any department of Nature will have his eyes open for any occurrence which, according to received theories, ought not to occur, for these are the facts which serve as clues to new discoveries." That is what I wish to enforce. Will the reader have courage to act upon it while I lead him into the path—if only a little way—of observation and of experiment?

Psychical science calls attention to many phenomena, some of which may have a purely physiological basis, or the basis may be mental; or they may proceed from that borderland of the unexplored which lies beyond our knowledge of either the physiological or the mental, and in consequence have been called, "psychical," till it be shown that that classification be erroneous. But to say that such phenomena do not occur, do not in fact exist, merely because they are new and strange to us, or that they do not fit in with our conceptions of what is, and what should be, is to arrogate to oneself a knowledge of Nature and of the Laws of Nature to which no sober-minded person would lay claim. Before attempting to prove or disprove the reality of psychical phenomena, we will turn our attention to the consideration of imponderables again.

The grosser emanations—germs, bacilli, microbes, etc.—are detected by processes familiar to the bacteri-

ologist. There is no need to waste time and patience in convincing the reader of the existence of these. It does not require much argument to convince the general public that a large class of diseases — both infectious and contagious—are due to the inhalation and the absorption of emanations thrown off by persons either suffering from, or, perhaps, just recovering from certain diseases — or owing to being in proximity to or in contact with such patients, or with articles impregnated with their emanations. But it would possibly be difficult to convince the public that vivid mental impressions—of good and evil import —can be received from emanations. Strange as this may seem, it is true; and this can be demonstrated by many simple experiments within the range of most of us, and in doing so we are dealing with more subtile emanations than bacteriology recognises.

Man is surrounded with a *nervaura* in keeping with his entire nature, psychical and physiological, and as such will be in every way characteristic of him—will be as healthy, as good, as bad or as indifferent as he. If this is true of man, it is equally true of animals, plants, and of inorganic substances, for all these are surrounded by their own special atmospheres, effluences, or emanations, and not to others, while some are sensitive to various kinds. Some are sensitive to persons, to articles worn by persons, but not to those arising from animals and from material substances. Some are affected by animals, certain animals, who are not conscious of being affected by anything else. *The whole*

thing is a matter of degrees in sensitiveness and education or development.

Who has not been charmed by the emanations arising from flowers in their fairest bloom whilst they waft their love-songs the one to the other, or, on the other hand, disgusted by those which proceed from, say, vegetation in decay? The emanations from inorganic substances—such as granite, lava, pebbles, minerals, etc. —are not so easily detected, nevertheless many persons are sensitive to these influences. The kind of sensitiveness I mean is not one which is attributed to "Suggestion," but a genuine sensitiveness to the direct impressions received from objects, the objects being concealed, and the sensitive having no knowledge whatsoever of their character.

"All bodies," Sir David Brewster said, "throw off emanations in greater or lesser size, and with greater and lesser velocities; these particles enter more or less into the pores of solid and fluid bodies, sometimes resting upon the surface, and sometimes permeating them altogether. These emanations, when feeble, show themselves in images; when stronger, in chemical changes; and when thrown off most copiously and rapidly, in heat affecting the nerves of touch; in photographic action, dissevering and recombining the elements of nature; and in phosphorescent and luminous emanations, exciting the retina and producing vision."

These emanations pass from all bodies by day and by night, and affect all other bodies according to the

force with which the emanations are thrown off. They may rest on the surface of such solid bodies and fluid bodies as are in their vicinity, "sometimes permeating them altogether." And, indeed, some of these emanations, according to their nature and power to influence, may again be thrown out in such vibrations as to excite the human brain, and produce the psychometric faculties of *feeling* and *vision*. At any rate, the suggestion is here thrown out; it remains to be seen whether the suggestion will stand the test of experimentation. For it is by these tests that the existence of a psychometric sense and correlative Psychic Faculty stands or falls.

The late Cromwell F. Varley (the eminent electrician, who was associated with Cyrus Field in laying the Atlantic cable) was of the opinion that these emanations—not the phosphorescent and luminous rays which excite the retina and produce vision—were not magnetic rays themselves, but "flames of Od," luminosity, varying in intensity, issuing alike from steel magnets, rock crystals, and human beings. About the existence of these luminous emanations from magnets, crystals, and human beings, he declared that he "had abundant and conclusive evidence from experiments."

The existence of Human Magnetism—subtile emanations or nervaura—by which we can detect the state of health, disease, and character by Psychometry—has been admirably proved, since I first wrote of these subjects, by the discovery of the N-rays, by that distinguished French savant, M. Blondlet, of the University

of Nancy. In his subsequent experimentations he has been greatly assisted and sustained by M. Charpentier. Of the exact nature of these emanations they hesitate to speak, but they are known to differ from the X-rays in many respects. The X-rays are a rapidly vibrating form of sunlight, while the N-rays emanating from the human organism are slower vibrations, detectable in the violet end of the spectrum, and yet more rapid than heat rays, and even the Hertz waves on which wireless telegraphy depend. The presence of the X-rays and the N-rays is demonstrated by means of a phosphorescent screen. X-rays will not pass through a sheet of aluminum, but this hitherto unknown emanation, now called N-rays, will do so. These rays are wholly invisible in themselves, and show their presence by increasing the luminosity of the phosphorescent screen.

Some individuals are more rich in these emanations than others. Those with healthy vital organisations are Healers by Nature. And the power and the force of these rays can be increased by the action of the muscles and the state of the mind—as in the old-fashioned willing and making of passes by the despised mesmerists of old. That is to say, the rays can be increased by the will, by exercise, by the excitation of either the nerves or the muscles, or both, and the effects can be readily seen in increased luminosity of the phosphorescent screen placed in proximity to the person tested.

It is more than probable that these N-rays play an important part—as psychic force—in genuine physical

phenomena, which have been receiving more attention of late from men of science, especially since Sir William Crookes set the example thirty years ago. And it is more than probable that these N-rays are identical with the Od of Reichenbach, the Magnetic fluid of the Magnetists, and the coloured auras described by Clairvoyants, Psychometers, and others. Whether so or not, it has been proved by a long series of experiments that these N-rays not only demonstrate their existence by the phosphorescent screen, but that they can affect individuals—sufficiently sensitive—in such a way that the existence of the long-derided Psychic Faculties have been sustained, and the Psychometry of Buchanan, Denton, and others adequately confirmed.

It will be best to glance at some commonplace instances of the reality of emanations before asking the reader to have a peep at the ever-varying panorama presented to the psychic vision by the invisible Biograph of Nature.

Take, as an instance, an ordinary photographic experiment. Without entering into details of the process, we will suppose that one sits for a photograph. The operator opens a new package of plates in the dark room; he cannot tell by unaided sight, touch, or by any other sense or faculty, whether the plates he puts into the dark slide are virgin plates or not. Possibly he does not think of the matter at all: trusting for the purity of the plates to the respectability of the makers, he proceeds to pose and to take his sitter. The photographer returns to the dark room, removes the plates

from the dark slide, and observes no change in them, although he well knows, from past experiences, that a change has taken place, but he will see nothing till the process known as development has been effected. By this operation a chemical change is produced, and the image of the sitter, hitherto latent, invisible, and undetected, is rendered visible. From this several thoughts are suggested:—1*st*, the plates possessed the requisitive sensitiveness to receive and retain impression; 2*nd*, the invisible emanations have influenced these plates and left their impression there; 3*rd*, under requisite conditions—of subdued light, suitable atmosphere, and chemical changes—the impressions of the said emanations are made clear in the more or less visible image of the individual who sat for the portrait, which is subsequently completed by the artist.

In a similar manner many human beings are possessed of a peculiar quality of sensitiveness,—both of nervous and psychic impressionability,—which records or images impressions received from the emanations, auras, of substances, persons, minds, aye, and of souls; these produce in them subtile changes, of which they are not aware—perhaps only being conscious of a vague unrest,—until by suitable conditions or by some appropriate process of development they learn to know and to use the powers with which they have been gifted. Indeed, there are many persons who suffer from high susceptibility or sensitiveness; their lives are consequently made miserable; they have experiences of which they are afraid to speak; all this might be

changed if they only knew that they possessed good and natural gifts, which, by development (or, more correctly speaking, by employment in the right direction), would enable them not only to do good to others, but to bring health and happiness to themselves. A Psychometer may be likened to an animated sensitive plate, and can be "fogged" or properly developed as handled by the investigator.

As to emanations from inanimate bodies affecting other bodies, neither bodies being in contact, many illustrations could be given. The following will suffice. The late Mrs Somerville, in her *Connection of the Physical Sciences*, said: — "The impression of an engraving was made by laying it face downward on a silver plate iodised, and placing an amalgamated copper plate upon it; it was left in darkness fifteen hours, when an impression of the engraving had been made *through the paper*. An iodised silver plate was placed in darkness with a coil of string on it, and with a polished silver plate suspended one-eighth of an inch above it; after four hours they were exposed to the vapours of mercury, which became uniformly deposited on the iodised plate; but on the silver plate there was a sharp image of the string; *so that the image was formed in the dark, and even without contact.*"

It is idle to suppose, because "something" is unseen, unfelt, and undetectable by the ordinary processes of the senses and the intellect, that therefore it does not exist. This is just the kind of crude materialism which is continually asserting itself, and I have no doubt

that it will in due time be dissipated by Psychical Research.

If men were not so wedded to their idols, called the "concrete," the "tangible," and the "material," one simple experiment in Psychometry, or in Clairvoyance or Thought-transference, would destroy that stupid conservatism for ever. But the psychic leaven is now working in the conservative barrel of meal, and almost everywhere, nowadays, we find that men of science are turning their minds INWARDS and UPWARDS; thus rectifying the ideas of the man in the street concerning matter, calling his attention to the subtile forces in nature, and no longer denying man a soul, and the possibility of soul communicating with soul, whether in or out of the body; and, moreover, in some instances furnishing evidences that man, dissociated with matter, "our temporary connection with matter," lives, moves, and has his being, a real self, in discarnate states.

The sunlight of heaven; the phenomena of nature in her wildest moods; the actions of men, clothed in the skins of wild beasts, or draped in purple or fine linen,—from the rudest barbarianism to the highest civilisation, from the making of rude stone instruments by cave dwellers, to the conquests of the earth, sea, and sky; by temple builders, and the achievements of modern science;—the life history of plants, the movements of animals,—all are painted indelibly by their subtile emanations on whatever surfaces these have touched, and in whatever substances they have permeated. What a gorgeous biograph, an unending

panorama of life and of death, of light and of darkness, of beauty and of ugliness, of pathos and bathos, is unfolding itself to the eye of science—albeit it be psychical science. Pooh-pooh who will, let me remind the credulous sceptic, who assumes that ignorance of one's subject is a qualification for criticism, of the language of Paley. He said that "contempt prior to examination is an intellectual vice," with this exception — his scepticism exhibits the "vice," but is lacking in intellectual grace or any saving virtue. At the same time, I suggest to the sceptical reader of these pages the avoidance of this error of falling into "vice," intellectual or otherwise, by a careful examination of all the statements made in this chapter and elsewhere, before rejecting them as incredible. Let them be put to the test of critical examination with, of course, suitable instruments, and under proper conditions.

It has been shown that the sensitive plate requires development before the hidden image which lies therein comes to view; it has been shown that the vapours of mercury are required before the image on the polished silver plate could be discerned; it has also been shown that all these images have been produced by emanations of various kinds, unseen and subtile in their character; but it remains to be shown that there are many others, more subtile still, that are not revealed, like the "Footsteps of the Creator," to the scientific eye of the skilled geologist, like germs to the bacteriologist, or the colours in a white beam of light by spectrum analysis to the physicist, but which can only be discerned by

the Psychic or Psychometrical Faculties of man. And, happily, these faculties are possessed by all, though all persons are not aware of the fact.

The transmission of thought by wireless telegraphy being a demonstrable fact of far-reaching importance, need not be dwelt upon here, except for the purpose of illustration. If messages are transmitted, there must be, in addition to transmitters and receivers, a medium by which the messages are conveyed. The medium in wireless telegraphy is pronounced by men of science to be Ether. Whether this medium is considered matter, or a something which does not possess the recognised qualities of matter, is of little consequence just now. This ether exists. It belongs to the invisible. This ether is declared to possess elasticity and a definite density; that it is capable of transmitting energy in the form of vibrations or waves. In wireless telegraphy these vibrations are set up by electricity generated in appropriate cells in the transmitting office, and being projected with greater or lesser velocities from the despatch office, they proceed through space—the ether—in little wavelets. One may be thousands of miles away from the place from whence the messages are sent—intervening hills, houses, solid matter, so-called, snow storms, atmospheric convulsions offering no obstructions to these waves of energy as they travel through the etheric medium; yet these messages reach the electric eye of the receiver, where they are duly recorded by a dot-and-dash code, as the waves are short or long, and thereby rendered into intelligent

messages. A few years ago the very idea of sending messages in this way would have been rejected with scorn by most people. Whether there be one ether which manifests itself in various ways, or several ethers, I do not know, but there seems to be a necessity for several kinds, or possibly for various degrees, of ether for the transmission of light, heat, electricity, magnetism, and, indeed, of thought. May there not be a more ethereal or subtile degree of the ether which is the medium not only for the transference—with time and space annihilation—of thought from mind to mind, also for the revelation of thought, as in the scenes witnessed by the Psychometer, and for the conveyance of sounds which reach the clairaudient ear—with which we have become as familiar as others are with the more objective sights and sounds which affect the organs of sense? If a luminiferous ether has to be hypothecated to explain the phenomena of light, which, striking on the physical organs of vision, give rise to sight, may there not also be a more subtile luminiferous ether, by which we, in a way which transcends the ordinary play of the senses—by which we see visions, apparitions, of both the living and of the so-called dead? There seem to be such ethers; and although I do not know their exact character, and cannot say much about them, it must be clear, judging from analogy, and from what we already do know of emanations and of auras, that there is some such media by which our Inner or Psychic Faculties are affected.

The "flames" seen by sensitives proceeding from

magnets and other objects, the Odic light, and what not, are not always the mere subjective fancies produced by Suggestion, as Braid, some latter-day hypnotists, and the late Professor Carpenter would have us believe, seeing that these rays—invisible to ordinary sight—have been powerful enough to photograph the objects from which they proceed on sensitised plates and adjacent objects, as pointed out by Brewster, and confirmed by hundreds of independent experiments, by Varley, MM. Baraduc, Becquerel, Curie, De Rochas, and many others. There is a light, too, by which the Psychometer discerns the invisible—a light which is in some way thrown off or communicated by the object held in the hand. There is a light by which the Clairvoyant also perceives the Unseen, and tells us what lies behind that light by which we discern things of objective character. Apparitions are frequently seen by a light which appears to emanate from them. Both Psychometry and Telepathy present us two clear outstanding facts :—

1*st.* That there is a medium which produces those sensations of *vision*, of *feeling*, and of *conscious knowledge* of things beyond, and in a way which no other medium affects our ordinary senses,—a knowledge of things which transcends our ordinary senses.

2*nd.* That man is possessed of Psychic Faculties, which are affected by the subtile ethers, vibrations, lights (of which I have spoken), and by which we learn that which could not be known, seen, or felt through the channels of our ordinary sense-perception.

The Psychometric sense—for want of a better term—is one of the faculties.

The trend of our investigations goes to suggest that the whole constitution of man is twofold—a duality of the physical and the psychical—and that his environment is also twofold, both physical and psychical. That the present physical is the outward and temporary, by which we are related to the physical conditions of our present existence; that through the psychical we are brought at the present time into touch with an inner and higher mode of existence, to which we shall be translated when the present temporary relation to the physical shall cease to be. That the psychical self, comprising the soul-body and the spirit, is the true self, and, as such, will have its own special consciousness and proper modes, and its own special existence. Psychical science sustains the conception of the Apostle Paul when he assures us that the things which are seen are temporal, and the unseen and the lasting are eternal.

I confess that I believe that there is a basis in fact and in being for the *akasa* of the Buddhist, aye, and the astral fluid of the theosophist, or ethers and atmospheres of a psychic character, accompanied and directed by intelligences which must be characterised as human, within and behind the ethers and the atmospheres that we have knowledge of. My own experience satisfies me that there is an aura—a delicate vapour—which arises from the brain, spinal cord, and nervous system of organised beings, and that arising from man is his

image bearer; nay, more, is the subtile electric apparatus which vibrates the also unseen ethereal medium, along which his unspoken thoughts, the pictures of his surroundings, and his very double, are conveyed from mind to mind, in both conscious and unconscious action. This *nervaura* conveys our image to the paper on which we write, aye, and pencils our unwritten thoughts thereon, and possibly the scene in which our thinking is done. I have no doubt of this, because the simplest experiments in Psychometry will prove it, and a well-substantiated case of Telepathy demonstrates it. And the recorded experiences of, not sensitives merely, but men of robust health, of vigorous common-sense, of marked intellect and keen observation, furnish abundant and corroborative proofs.

Science has also spoken, and has suggested that there are subtile emanations, subtile forces, X-rays, lights and sounds in Nature above and below the pitch of human sense-perception, but of which man may become cognisant through other senses, or in a way which transcends recognised sense-perceptions. Brewster, Draper, Babbage, Jevons, Crookes, Lodge, Sidgwick, Barrett, Myers, Hodgson, Hyslop, living now or passed on, and many others, point these things out, and leave no doubt on the matter. Verily, the trend of modern science is towards and into the invisible, and her veritable conquests have been in the provinces of the Unseen.

If a Psychometer receives an impression, or a Clairvoyant a picture, an image, a scene or an incident, or an individual a message by Telepathic means, there

must not only be the requisite state in the receiver of the communication, but there must be also suitable media or modes by which the messages are conveyed. It is unthinkable that these impressions, revelations, visions, and what not, can reach the sensitive without coming through appropriate media. This will become more and more apparent as we proceed. Certainly, if the sounds, sights, and the sensations of heat, cold, and weight which we experience are due to the action or the vibrations of certain subtile and unseen forces in Nature, it is conceivable that there are other and equally suitable media for the transmission of the psychic, *i.e.* those which transcend ordinary sense-impressions. It may be objected that psychometrical impressions are due to an exalted sense of feeling, and that therefore they are not psychic, and do not transcend sense-perception. To this I reply, based on actual experimentation, that while many psychometrical impressions, visions, and what not, arise in the first instance from contact or proximity to a *clue*, it does not by any means follow that they are confined to it. For experience furnishes abundant testimony that many of the phenomena of Psychometry do transcend all sense-perception. But that is not all. There are evidences arising out of these researches, ignored as they are by some men of science; there is back of mind, as revealed to each of us by self-consciousness and to experts by cerebral research; there is a transcendental mind, the Greater Self, call it spirit, soul, or the sub-conscious self, which is the actual gleaner of knowledge through

the unseen forces referred to, and this knowledge is passed from the inner to the outer, from the transcendental to the external consciousness—if realised at all—to our external plane of being.

Psychometry or Intuition is the first rung in the ladder of psychic experiences, whose top is hidden from our ordinary consciousness in that region beyond the confines of our temporary connection with matter; the region wherein lies our anchor within the veil, and from which voices reach us, encouraging us in the ascent; some are, or seem to be, the voices of the loved and gone; some are, perhaps, but the re-echo of our own thoughts and aspirations, which have sprung from the *inner* to the *outer* in our lives. When the psychic lightning flashes in the gloom we see a landscape of marvellous beauty, visions, not unlawful to utter, but which we are unable to describe; and in those scenes are grouped the so-called dead, alive, smiling joyfully, and bidding us have faith and courage, for their lot is ours and the destiny of mankind. Their lot is immortal (not dying) life, and infinite progression.

Before, however, we can expect the majority of our fellows to believe in such ideas, imperfectly materialised in words, it is needful that they be convinced by facts, by actual experimentation, that the ground they walk on, the very atmosphere they breathe, and, indeed, every atom of matter, is a register of all that has, is, and will be, and that this register is open to their inspection, *if they will but look.*

CHAPTER III

NATURE'S INVISIBLE BIOGRAPH

In the fanciful field of the human imagination there have been no illusions—mind pictures of the weird, the fantastic, the grand and the sublime, or of the harmonious, the beautiful, or of the desperate, the despairing, the wretched and the apparently abandoned, and utterly hopeless—which can rank with those real pictures of the past and the present, unfolded to the eye of psychical science, by nature's unseen biograph—*unseen only in the sense*, that our *unaided* sight cannot detect the colours in a beam of light without a prism, or that we cannot discern a portrait on a sensitive plate—before development. The marvels of nature's biograph will, possibly, never be discerned by any one individual, however gifted; but to the educated sense of many, much which is now hidden may be revealed, as picture after picture unfolds before the eye of the psychic. Indeed, when we realise the reality, and have got over our first surprise brought about by the first successful experiment of this further insight into nature, we experience a still further surprise, and soon begin to

wonder at the crass stupidity and the conservatism of thought which has prevented us from investigating the matter for ourselves—of having such peeps at the living panorama of the psychic side of things—long before.

"Nature's Biograph?—Living pictures, panorama!—What do you mean?" some one asks. I mean what Professor Babbage meant when he said: "The air is one vast library, on whose pages are for ever written all that man has ever said or woman whispered." I mean what Professor J. W. Draper means when he said: "A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace made visible by resorting to proper processes. Upon the walls of private apartments, where we think that the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of our acts, silhouettes of whatever we have done. It is a crushing thought to whoever has committed secret crime, *that the picture of his deed and the echo of his words may be seen and heard countless years after he has gone the way of all flesh*, and left a reputation for 'respectability' to his children." This psychic biograph is as varied, as external as the world is, and as full of the infinitely unexpected as human nature is. As to external nature, that aspect has been treated by the late Professor Denton, distinguished geologist, author, and lecturer, who had most successfully tested this matter with innumerable sensitives in all parts of the world, and concerning which some illustrations will be given. In his work, *Nature's Secrets*, he says:—

"From the first dawn of light upon this infant globe, when round its cradle the stormy curtains hung, Nature has been photographing every moment. *What a picture gallery is hers!* There is the heaving crust, as the fiery tides pass under it; the belching volcanoes, the glaring lava torrents, the condensing waters, the rushing floods and the terrible struggles of the early stormy times; the watery expanse unshored; the new-born naked islands peeping above the waves; the first infusorial points, too small to leave a fossil trace behind them; the earliest fucoids that clung to the wave-washed rocks. Every radiate and mollusc of the Silurian era, every ganoid of the Devonian, has sat for its portrait, and here it is. Not a leaf that grew in the carboniferous forests, not a beetle that crawled nor a frog that hopped, not a monster of the Oölite nor a beast of the Tertiary wanting. These are the grand panoramas of the past, containing all that man ever did . . . . the history of all nations and peoples from the cradle to the grave."

Such are some of the living pictures to be seen in Nature's Biograph. Dr Buchanan, dealing with the more human aspect, is bold and enthusiastic, and throws out suggestions as to possibilities; but, in my opinion, not within the range of practical demonstration. Still, some of these pictures may be seen.

"*The past is entombed in the present!*" says Buchanan. "The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career. The discoveries of Psychometry will

enable us to explore the history of man, as those of geology enable us to explore the history of the earth. There are mental fossils for the psychologists as well as mineral fossils for the geologists; and believe that hereafter the psychologist and the geologist will go hand in hand—the one portraying the earth, its animals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows and the darkness of primeval barbarism! Aye, the mental telescope is now discovered which may pierce the depths of the past and bring us in full view of all the grand and tragic passages of ancient history! I know that to many of my readers, unaccustomed to these investigations, and unacquainted with the first experimental facts of this great science, these anticipations must seem a visionary hope—too grand, too romantic, too transcendently beautiful to be true. But observe that all is based on familiar experiments, and these results are but legitimate deductions from familiar facts. As surely as the expansive power of steam gives premonition of the ocean steamship, does the power of Psychometry give promise of all the glorious performance to which I have alluded. The world, although well acquainted with the expansive power of steam, laughed at Ramsey, Fitch, and Fulton when they were constructing steamboats; and when they were careering over our "inland seas," the idea of crossing the ocean in a steamship was pronounced impracticable by men of science up to the very time of its consummation. How timidly do we shrink from

following the established principle to its legitimate results!

"Does not every psychometrical experiment demonstrate an indefinite range of the intuitive power? The Psychometer is not limited to a perception of the thoughts of the writer at the moment, but appreciates his entire being—enters into his emotions, his relations to society, and his past history. Aye, in many instances, the whole career of the individual is opened out before the observer, and he traces that career from childhood to death. Let us apply this principle. Could we obtain any authentic relics of Julius Cæsar, of Cicero, of Plutarch—of Pericles, Plato, or Solon—of Alfred the Great, Confucius, or Mohammed—the ancient writings of the Hindoos, or the hieroglyphics of Egypt—could we from these evoke the pictures of the past, as we do from an ordinary manuscript, how thrilling would be the interest with which we should listen to this resurrection of lost history?"

There is no doubt in my mind that the pictures are all there, but there are serious doubts as to the possibility of either successfully evoking them, or of our ability to correctly resurrect history by the means of Psychometry, as there are serious difficulties in the way: such, for example, as obtaining authentic relics; of having sufficiently educated and trained psychic experts; of verifying the pictures, and the history brought to light by means of them; and, finally, the probable good such history, if absolutely correct, would be to mankind at the present time. *The world is*

influenced by great principles, and not by histories, false or accurate, only in so far as they illustrate and bring home these great principles. And for that purpose modern history will suffice. But the Doctor's inference is legitimate. Psychometric experimentation does exhibit an indefinite range of vision and intuition; and if from a letter, or from an article from some contemporary, the person, the surroundings, and the history of the writer or author can be correctly described, it is also possible that correct impressions can be received and pictures evoked from an ancient manuscript, a piece of papyrus, an Egyptian tablet or a brick from the ancient city of Babylon; but scarcely can a resurrected history of the period, the dynasties, and the peoples, states of civilisation, and so on, be compiled in circumstantial and reliable detail. At any rate, whatever Psychometers may be able to accomplish in the future, up to the present we have had to content ourselves with less ambitious hopes, and with more satisfactory and reliable experiments. In these pages it will be my duty to keep to the practical side of the subject, leaving ancient history to take care of itself, and to give attention to those pictures, past and present, which less extensive psychometrical gifts enable us to perceive. From the foregoing we have now an idea of what are some of the living pictures, scenes, events, etc. to be seen and heard, while glancing into Nature's Biograph.

Nature has been at work throughout the ages, and is now at work transferring to her infinite canvas the

thoughts and the actions of mankind, and the development and the movements of animals, the lives and the loves of plants, and of all beings and things, that she may be able to keep them in everlasting remembrance. Nature uses the mighty brush of fate, and the delicate and the subtile auras of all things, to make that record. If this is so, can these pictures in Nature's matchless galleries be seen, and how? If not, all this talk seems more like the irresponsible fancies of a dreamer than the sober utterances of a sane and responsible person. Of course, if the whole can be brought within the range of proof, that's another matter; bear in mind that little hint about steamships, and also the fact that many men of science have sadly erred in the past,—the majority of their *a priori* objections have been found untenable. If these pictures can be seen, that alters the case.

Yes, they can be seen. Possibly you, my reader, who are doubting and asking the question, are just one of those who are naturally endowed with both the sensitiveness and the intuition or Psychometric Faculty by which it is possible to see these pictures. It is just as natural and just as possible to perceive the views presented by this living panorama, as it is with ordinary vision to behold the various scenes presented by one of Edison's clever biographs. Common experience, or what is called common-sense, may say "No," but that does not alter the fact. Common experience, in the matter of science, is often wrong, and especially in matters of which it has no experience. I am almost

certain that nearly all refined, sensitive, impressionable and, in the main, persons of more than average intelligence, possess the Psychometric Faculty. They are often unaware of the fact, and are disposed, when they attempt to explain their impressions, dreams, visions, and what not, to attribute them to the guidance of Providence, to the intervention of spirit friends—to the play of fitful and vivid fancy. It is not until these impressions have taken an unexpected and definite fulfilment that the last conjectures are abandoned, and some of the former adopted.

There are thousands in every community who have experiences which I term psychometric, and which they designate a "kind of instinct," or perhaps have a difficulty in giving them a name at all. One thing, they realised that these experiences were out of the general order of things, which, upon investigation, were traceable to two sources:—

First, to the sensitiveness of the person who experienced them; and

Secondly, to the emanations, nervauras, or influences left by other persons and things in the past, in, near, or about the spot or place where the said experiences were felt. In some instances the emanations, etc., were attached to or have permeated some object which was originally with the person or in the place from whence the influence was detected.

It is quite conceivable that many a soldier has felt himself thrilled by a martial spirit while handling the trusty claymore of some bygone warrior; many a

singer has sung as never before while holding a score which had been well handled, and was possibly a favourite with some Jenny Lind, Patti, Titians, Santley, or Reeves in the past. Many a young journalist and author has been fired with enthusiasm and inspired with ideas while leaning upon or writing at the desk of some veteran author. Many an old blood-stained knife, picked up at some second-hand store, has, in an evil moment, been employed again in a repetition of its unhallowed work by the luckless hands of its new possessor. I knew of such a case. Napoleon destroyed a sentry-box wherein three sentinels, each within a short period, committed suicide; whatever their motives, the intuitive general attributed the cause to the sentry-box, with the remarkable result that there were no more suicides at that particular place. Many an erring one has taken thought to mend while handling his mother's well-thumbed Bible; many a young preacher has been inspired as he stood at the historic spot and handled the identical volume on which had lain the hands of Luther, Calvin, Knox, Wilberforce, a Wesley or a Parker, and while thus inspired he has forgotten or departed from his written notes, and with impassioned eloquence stirred the sluggish souls of men from indifference to righteousness, from bondage to become the lovers and the defenders of liberty. Many a ghost has been seen, too, that has no existence outside the mirage of the charmed biograph; that is, the ghost seen was not the real man or woman whom it represented, but rather what might be called a "deferred

thought-form"—none the less interesting on that account.

What tales might not a bit of brick, made in the days of Emperor Hadrian, tell of the period when the Pantheon of Rome was built by that monarch? Who can say whether it was built for worship or for a temple of heroes? Whose master-mind—a Greek slave, maybe—conceived the design—a design unequalled in the world to-day for magnificence, and at the same time for chaste beauty also? Could Psychometry throw any light on a subject like this? Buchanan and Denton would say "Yes." I neither affirm nor deny, but for one should like to try the experiment. A cursory examination might not detect any difference between a brick from Rome and one made in this country; a skilled examination by experts would, and from it we might learn that the one had been made so many years ago according to the processes then employed, and that the other was of recent make and made by processes with which most of us are familiar. So far, so good. But there are differences which neither the cursory nor the skilled examination can discover, and these might be, as in many cases they have been, revealed to the psychometrical senses of touch and sight. How romantic, picturesque, fraught with beauty, worship, weirdness, ambition, and tyranny of a complex and puzzling civilisation, might not the picture presented by the first be; and how dull, sordid, and commonplace the picture of the latter might be! Of course, all this is only so much conjecture; but that there would be

a difference, and that Psychometry would be able in a measure, perhaps wholly, to detect that difference, is not a conjecture but a well-established fact.

Speaking of Rome, suggests relics, and the veneration which surrounds these in many countries. There must be a basis of fact underlying this veneration possessed by many for relics, and it is by no means confined to the ignorant. This branch of psychical science discovers the basis, and makes plain much in the religious histories of the world, in the folk-lore of the people, and in the superstitions of the hour, with regard to relics. These, for good or ill, have been permeated with the emanations of the original possessors—saints or sufferers, as the case may be. There is a foundation of truth in this love of relics, faith in charms, amulets, etc., possessed by all peoples. A universal superstition as old and as widespread as is the human race over the habitable globe, must have something in it. There are relics and relics, the genuine and the false—the Holy Shroud of Turin and that of Besançon, for example. Even the existence of spurious relics, showing the demand for them, is an indirect evidence of the widespread belief in their influence and value. There are bones of saints and sacred teeth of Buddha in sufficient variety and size to arouse the scepticism of anatomists; still, the fact remains that the reverence for relics is universal, confined to no nation or creed, conspicuous alike at home as abroad, and it remains unaffected by the Reformation, the taboo of science, or the sneers of the educated.

The mystery is explained by a peep into the Biograph. The true relic is endowed with the qualities of the past —qualities of personal worth, virtue and character— and these qualities are transmitted by it into the present, and intensified, perhaps (as in marvellous cases of healing), by the invisible influences of the healed, by suggestion; but the qualities are there all the same. Without the revelations of Psychometry, the regard for relics, charms, and amulets would still remain in the unsatisfactory region of popular superstitions.

The late Professor Hitchcock, a distinguished geologist and author, whose works, *Genesis and Geology* and *The Religion of Geology*, are on the bookshelves in many homes, at one time, during a period of sickness, developed something of psychometrical sensitiveness. While in this state he had visions, imperfect visions of the unseen. These visions cannot be confounded with the resurrection of residuary visual impressions, with which he had by some means now become conscious, or with the revived memories of other forgotten experiences. They seem to me to have arisen from a peep into the invisible, which his then state of sensitiveness appeared to bring about, together with contact and proximity to various geological specimens which his house contained. "Day after day, visions of strange landscapes spread out before him,—mountain and lake and forest—vast rocks, strata upon strata, piled to the clouds—the panorama of a world shattered and upheaved, disclosing the grim secrets of creation, the unshapely and monstrous rudiments of organic being."

His educated eye saw much in this which would be meaningless to a sensitive person ignorant of the rudiments of geology. In his *Religion of Geology*, speaking of what he called "the influence of light" in the formation of these weird pictures in Nature, he said:—

"It seems, then, that this photographic influence pervades all nature; nor can we say where it stops. We do not know but that it may imprint on the world around us our features as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions that are performed in daylight. It may be, too, that there are tests by which nature more skilfully than any human photographist can bring out and fix these portraits, so that acuter senses than ours shall see them on the great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity."

Vigorous as has been the Professor's vivid scientific imagination, based as it was on his own actual experiences, and however true his prescience, all these have fallen short of the reality, as truly realised in experimentation with various sensitives since his day. These sensitives are persons endowed with "acuter senses" than revealed by ordinary sense-perception, and these persons so endowed have indeed—and will in the future—render invaluable service to many departments of science, history, anthropology, geology, medicine, and to psychical research. While not undervaluing Modern Spiritualism, I think that it is vastly more important

to obtain all the evidence we can proving that man possesses or is a soul here and now, than that the said soul can communicate with mortals when disembodied. Professor Hitchcock was endowed, himself, with "acuter senses" than he was aware of. Had the Psychometric Faculty been developed in this geologist, what admirable contributions to the science might he not have left for subsequent experts to explore and test!

In the case of Hitchcock, illness induced the necessary sensitiveness—and that was, so far, unsatisfactory—by which he had a glimpse at Nature's invisible panorama; but in the following definite instance of the application of the Psychometric Faculty the fitting conditions were furnished by sleep. In this sleep we have a play of faculty analogous to that observed in somnambulism. The story is told by Mrs Agassiz in the life of her husband:—

"He had been for two weeks striving to decipher the somewhat obscure impressions of a fossil fish on the stone slab in which it was preserved. Weary and perplexed, he put his work aside at last, and tried to dismiss it from his mind. Shortly after he awoke, persuaded that while asleep he had seen his fish with all the missing features perfectly restored. But when he tried to hold and make fast the image, it escaped him. Nevertheless he went early to the Jardin des Plantes, thinking that, on looking anew at the impression, he should see something which would put him on the track of his vision. In vain—the blurred record was as blank as ever. The next night he saw the fish again, but

with no satisfactory result; when he awoke it disappeared from his memory as before. Hoping that the same experience might be repeated on the third night, he placed a pencil and paper beside his bed before going to sleep. Accordingly, towards morning, the fish reappeared in his dream, confusedly at first, but, at last, with such distinctness that he had no longer any doubt as to its zoological characters. Still half dreaming, in perfect darkness, he traced these characters on the sheet of paper at the bedside. In the morning he was surprised to see, in his nocturnal sketch, features which he thought it impossible the fossil itself should reveal. He hastened to the Jardin des Plantes, and, with his drawing as a guide, succeeded in chiselling away the surface of the stone, under which portions of the fish proved to be hidden. When wholly exposed, it corresponded with his dream and his drawing, and he succeeded in classifying it with ease. He often spoke of this as a good illustration of the well-known fact that when the body is at rest the tired brain will do the work it refused before."

If, by the agency of sleep, the brain, tired or untired, can see through or penetrate a stone slab, and perceive in distinct detail all the characters of a fossil fish, the achievement is in my opinion a unique one, and in no sense a feat to be confounded with unconscious cerebral operations,[1] awake or asleep. The facts recorded are of great interest, but "the explanation" reveals nothing. There are possibly millions whose brains are rested

[1] Appendix No. III.

and who dream dreams—incoherent absurdities in the majority of cases—who would be utterly incapable of accomplishing the unique feat recorded. We learn from the incident that Agassiz possessed the Psychometric Faculty — his sensitiveness was demonstrated years before by his susceptibility to mesmeric influence—and what his fingers and his eyes were unable to convey to him during the active consciousness of his waking hours, was made clear to him, during a period of less conscious activity, by his Psychic Faculties, and communicated from the Inner to the outer man, or from the subliminal to the supraliminal consciousness. But only by psychic or psychometrical power could he get the information. What he discovered was a something actually hidden from both ordinary touch and sight, which was only reached by some play of faculty transcending ordinary sense-perception; hence we call that process "Psychic." The next point to be noted in connection with this incident is, that Agassiz possessed the cultured intellect of a trained specialist, and was able to utilise this peep into Nature's biograph. Many might have had just such an experience, and have mentally seen the outline of a strange fish, either in a waking or a sleeping state, but, lacking Agassiz's culture and volition, would have treated the matter as a freak of the imagination, and dismissed the subject from further thought.

Not only is the foregoing incident an admirable illustration of an unconscious operation of the mind, but it also illustrates the Psychometric Faculty in practice; the only difference being, that what in this instance

occurred in sleep, and in the former instance (with Professor Hitchcock) in a state of ill-health, takes place with trained Psychometers while in a state of ordinary waking consciousness, and in the enjoyment of normal health.

Professor Agassiz was dimly aware that he possessed a faculty or power of the mind not usually known among scientists—in fact, Professor Owen is the only other I have heard of who has shown that he had a similar gift,—for Agassiz, in his *Tour to Lake Superior*, speaking of a certain fish, says: "I can distinguish the European species by a single scale; but this, not from any definite character, but rather by a kind of instinct." The "kind of instinct" by which, from a single scale, he was able to *sense* the entire fish, and its original habitat, is the Psychometrical Faculty, which I have so far but faintly portrayed.

Hugh Miller, in *My Schools and Schoolmasters*, detailing some experiences which befell him when ill of small-pox —certain illusions, vivid but incoherent, in which the memory of forgotten things and circumstances played a prominent part,—expresses this opinion: "There are, I suspect, provinces in the philosophy of mind into which the metaphysicians have not yet entered; of that accessible storehouse, in which the memories of the past events lie arranged and taped up, they appear to know a good deal, *but of a mysterious cabinet of daguerreotype pictures, of which, though fast locked up on ordinary occasions, disease sometimes flings the door ajar, they seem to know nothing.*" Miller was not a

psychologist, but he was conversant with the writings of the Scotch metaphysicians, and was sufficiently acute to know that this cabinet of "daguerreotype pictures" belonged to some other department of the mind than those whose offices were devoted to memory. He realised that here was a valuable cabinet of which man had got the key somewhere, but of the cabinet and the key the metaphysicians were ignorant. Psychic science has discovered both—the pictures and the key to them. The pictures are painted on Nature's canvas by the subtle auras or emanations of all things, and the key is found in the Psychic Faculties of man, proclaiming the transcendental self, superior to cerebral structure and time and sense environment; in a word, the real "I," "Me"—that which shall survive the temporary connection with matter, and which even now shows its power, at times, to rise above its present conditions. Nothing in the wildest dreams of the novelist's imagination has ever equalled the facts in Nature as revealed by psychometrical research.

Whether Professor Jevons is correct or not when he assures us that "every thought displaces particles of the brain and sets them in motion, scatters them through the universe, and thus each particle of matter must be the register of all that happens," veritable radio-active bodies, permanently affecting other radio-active bodies, it must be conceded that thought is, and that, by setting up vibrations in the ether through possible pulsations in the brain, such thoughts can be transferred and become consciously appreciated by those

whose brains are sufficiently receptive and sensitive to be affected by such vibrations. Psychic science has demonstrated all this abundantly. And now prolonged experiments have proved that man's thoughts, as well as his actions, are photographed in his surroundings. As Professor Draper graphically puts it: "The pictures of thoughts, words, and deeds of men, thus preserved in the ether or akasa, can be seen by one who has developed his clairvoyant faculty, that faculty whereby one is able to see things invisible to mortal sight." In the foregoing we have a distinct admission that not only is the biograph a reality, but that some individuals have a faculty—psychometric or clairvoyant—by which the invisible pictures can be perceived.

To use a paradox, I may say that the existence of the invisible—such as X-rays, "Becquerel rays," "actinium," N-rays, etc.—is frequently demonstrated by its manifestations in the visible. Whoever has witnessed the sudden adhesion of an iron armature to the poles of a steel magnet, must realise that there has been an invisible force permeating the entire magnet—a something imparted to that magnet from without, through contact, association, or position, as the case may be—a force which was able, as if with invisible fingers, to seize the non-resisting or receptive armature, and draw it to itself. The force was there; it is no use denying the fact because unseen, or because it did not draw to itself a book, a piece of glass, a bit of wood, or other equally non-receptive, non-sensitive object, as it did the iron block. Yet there are people constantly

decrying the psychic forces in man, either because they are unseen, or because they cannot be discerned in operation, except under appropriate conditions. There is no use in arguing with such people. What is wanted are facts, not arguments; then sufficient intelligence to discern the facts. The *raison d'être* can be considered afterwards.

The real but unseen are around us and in us always. Has not the eye been delighted in the spring with the display of bright, variegated, and lovely-hued apple-blossom; with the green, yellow, and red ripe fruitage in the autumn; and yet not been able to see the silent life-forces which draw up the sap (also invisible) from the roots, through the trunk to the tree-tops, to the outmost branches, filling all with growth and beauty—the foliage, flowers, and the fruit which have charmed our eyes, and possibly gratified our taste. In like manner proceed in unseen streams, from every object in nature, those light vibrations which stimulate vision; those odorous and malodorous emanations which delight or disgust us as we become conscious of them through the sense of smell. There are many other vibrations of heat, cold, force—aye, and of thought—more subtle still, which depress, chill, or, maybe, fill us with buoyancy, brightness, vigour, and unspeakable pleasure; or which, on the other hand, leave us from their impact depressed, sad, and as limp and backboneless, for the time being, as a squeezed sponge. Similar feelings, only infinitely more varied, have been excited in the mind of the Psychometer while holding a *clue*,

or while in contact with, or proximity to, a thing or a place where once strong thoughts were felt; the whole incidents and scenes being thrown upon the Psychic's consciousness in a series of living pictures, accompanied with more or less vividness by the thoughts, the feelings, and the spirit of the bygone dwellers in those scenes. Very strange, but true, which a few illustrations will suffice to bring home to most of my readers, even though they approach this subject for the first time.

Sir David Brewster was right in his doctrine of emanations, and that these partook of the nature and the character of their source. From sun and distant star, from the earth itself and every being and object thereon, eradiate these emanations, affecting, impinging, and permeating all other beings and objects; these emanations, rays, and auras are none the less real because invisible. They are as laden with the good and the evil in life, as they are with life, light, warmth, health and disease. They come to us from suns, stars, birds, beasts, men, magnets, rocks; and whether they are dynamic, radiant, psychologic, hygienic, or the reverse, they correspond in quantity and quality with the object, being, person, or source from whence they proceed.

We are attracted or repulsed by different individuals before we can really know aught of good or evil about them. We cannot explain, therefore, from actual experience, our likes and dislikes, for the simple reason that we have had no experience. Our ordinary ideas of faces and manners do not help us. We do not wish

to be unjust in our estimates. *But there the feeling is.* We must account for it. Does Nature give to all creatures profound instincts, especially to the delicate and the sensitive, that they may know and beware of the approach of an enemy, etc., and leave man without such a guide? I think not; even though, with the majority of civilised men, it is largely obliterated.

Our late Sovereign, Queen Victoria, possessed this insight and foresight in a marked degree, and we find that such able men as the late Lord Salisbury, Lord Kimberley, and many other shrewd, keenly intellectual and wise statesmen confess the debt that both they and the nation owe to her powers in this special particular. Well, this feeling is possessed by most of us, but, generally speaking, in a marked degree by women, who, as a rule, being sensitive and delicate, are furnished by Nature with this weapon of defence and protection. The feeling is there. We are attracted and repulsed; others are similarly affected towards us. Are we having a peep into their unseen nature, and they into ours? All admit that there are such feelings, which act upon men and women with all the dominant force of well-thought-out motives. Yet we are not aware of any process of reason, nor can we furnish any reason for these unaccountable likes and dislikes; but we have them. They have been called "Nature's warnings," "a kind of instinct," "intuition," and "common-sense." So far so good; but it is not until we find out what psychical science has to say on the subject that the matter becomes clear to us.

We have been sensitive plates receiving impressions, and in some cases these impressions have been so suddenly developed in us as to be appreciated by our consciousness. We know little of the hidden processes by which the facts, or impressions, are gathered up, but we do know that, when we become conscious of them, we are startled out of our ordinary routine by the discovery that these sudden impressions are absolutely correct. Given the sensitiveness and the conditions, the persons and the circumstances to impress, we see how such things may be possible. *Not a human thought was ever thought which did not influence the thoughts of some other thinker;* not a human foot falls upon the earth which does not leave its impress there —something more subtle and potent than the shoe-mark. A dog will trace its master, although snow, rain, and a day's traffic have obliterated all marks. "Ah," you say, "that is natural; the dog by instinct and by sense of smell, perhaps, will be able to accomplish all that." "All right, my friend; and may not man have just such natural powers and 'an acuter sense' to enable him to make many discoveries, to trace out many causes, and to penetrate character, although all visible traces of all these things have been obliterated long ago?" We shall see.

Man does possess an intuitive or Psychometric Faculty by which he is enabled to *sense* what his reason unaided could not discover. By it, he is inclined to accept the invitation of a true friend; or he is intuitively warned to be on his guard against an enemy, who, however

plausible and cunning, has not been able to conceal his true character, and this has become photographed on the mind of the sensitive person by the invisible auras emanating from the plausible one. The warnings thus conveyed may be only an undefined uneasiness—a blurred picture—or it may be a definite and clear premonition; whatever these may be, they should never be lightly thrown aside.

I think Psychometry will help us to understand what all these impressions are; and, indeed, most persons who care to try will be able to reduce psychometric experiments to practical utility, for their own protection and their own good. This is an aspect which appeals to most people—it may not be the highest, but it is valuable, most useful, and within the range of all who have more or less of the Psychometrical Faculty.

CHAPTER IV

PSYCHOMETRIC EXPERIMENTS

THE late Professor Denton, who had become acquainted with the history of the discovery of Psychometry and of the nature of Professor Buchanan's experiments (through the first volume of the *Journal of Man*, published in Cincinnati in 1849), was himself induced to try some experiments. He had learned from Buchanan's experiments with persons in all ranks of life, but especially with the refined and the intelligent, that great numbers were so sensitive that they were able to detect the influence communicated by writers to their letters. So sensitive were they that one of these persons was able, while holding a letter,—without knowing its contents and without seeing the writing,—to describe, with marvellous accuracy, the character and the habits of its writer. Professor Denton thought at first that all this was too marvellous for belief, and it was not until he had tried a number of similar experiments that he discovered how true they were.

His first Psychometer was his own sister, Mrs Anne Denton Cridge, whom he discovered to be very im-

pressionable. "She was able, in a short time," he said, "to read character from letters readily; and what was still more wonderful to us, and at the same time equally inexplicable, that at times *she saw and described the writers* of letters, and their surroundings, telling correctly even the colour of their hair and eyes." Here the Psychometric blended with the Psychic Faculty of *seeing*, or Clairvoyance.

Being interested in geology and palæontology, it occurred to Professor Denton that, if the image of the writer and his surroundings could be communicated to a letter during the short time the paper was subjected to his influence, why could not rocks receive impressions of surrounding objects with which they had been in immediate contact for years; and, why could not they communicate the history of their relationship in a similar manner to sensitive persons, and thus give a clue to the conditions of the earth and its inhabitants during long past ages?

With the object of solving this query, Professor Denton commenced a series of investigations in 1853, and continued to experiment with various sensitives, with more or less success, till his death, which occurred in the South Pacific in 1883, after a very successful lecturing tour in Australia.

Writing to Professor Buchanan, from Melbourne, December 22, 1882, among other things Professor Denton said:—"On my return to Wellesley I shall have a very large and valuable geological and zoological collection, which I shall be glad to place in such an establishment

(a new university, which was then under consideration by Buchanan), and where I should like to give to the young men and women what I have gathered as I have passed along. We leave here for Sydney in a few weeks, and shall be in Brisbane, Queensland, about March. I think that by June or July we shall be in Hong-Kong, and I shall commence lectures in Calcutta in November. We have been remarkably successful so far, and our prospects are very good for the future. My two eldest sons are with me, and it is by their help that I am able to make such a large collection as I am doing. Have just sent home nine cases. I am now investigating psychometrically the ancient history of Egypt, and shall publish a large volume on the subject as soon as I get home. It will be very far ahead of anything I have yet written on Psychometry, and will carry conviction to the best minds. . . . . "

Unfortunately, Denton did not live to publish this work, as he had so fondly anticipated, and we are all the poorer for it. As a geologist, a careful man of science, a writer, and a lecturer, he had few if any equals in his day. It is not with the man I am concerned, but with Psychometry, which he did so much to establish. For the purpose of illustrating some of the possibilities of Psychometry, I have selected a few of his experiments. For clues he used a large number of mineral and fossil specimens and archæological remains which he had obtained from all parts of the world. He " was delighted to find *that without possessing any previous knowledge of the specimen, or even seeing it, the*

history of its time passed before the gaze of the seer like a grand panoramic view; . . . . sometimes almost with the rapidity of lightning, and at other times so slowly and distinctly that it could be described as readily as an ordinary scene. The specimen to be examined was generally placed upon the forehead, and held there during the examination." One is not surprised to hear that some of the earlier experiments were not altogether satisfactory, but it is well to bear in mind the following important fact, *i.e., that the power of the Psychometer increased as the experiments continued, for the practice developed both the sensitiveness and the confidence, as well as the will, of the Psychometer,* thus developing all necessary qualities making for success.

The following examples, with different Psychometers, are left to convey their own lessons :—

Psychometer: Mrs Cridge. Specimen: fragment of lava from Kilauea, Hawaii, one of the Sandwich Islands—unseen by her. She had no idea what it was, and did not know that the Professor had it in his possession. She said :—

"I see the ocean, and ships are sailing on it. This must be an island, for water is all around.

"Now I am turned from where I saw the vessels, and am looking at something most terrific. It seems as if an ocean of fire were pouring over a precipice, and boiling as it pours. The sight permeates my whole being, and inspires me with terror. I see it flow into the ocean, and the water boils intensely. I seem to be standing on one side of it."

The feeling of terror thus produced did not pass off for more than an hour, and seemed to be as great as if Mrs Cridge had been at the spot and had actually witnessed the whole scene. The description was a perfectly accurate one. It is true that Professor Denton himself knew what the specimen was, and that there might have been an unconscious transference of thought. However, he says:—"I am well satisfied that my sister had not the most remote idea of what the substance was that she was trying, until the vision was presented to her view, nor indeed then; and it will be seen, in the result of experiments that I shall present, that my knowledge had nothing whatever to do with calling up those images before her."

Psychometer: Mrs Denton. In this case Professor Denton wrapped a number of specimens of various kinds in separate papers. Mrs Denton took one, *neither knowing anything respecting it*; therefore Thought-transference had nothing whatever to do with the following description:—

"The first thing I see is a volcano, or what I take to be one. An elevation of considerable height appears before me, and down its side flows a torrent of melted matter—though torrent does not convey the idea;—it is broad and shallow, and moves not rapidly, like water, but creeps slowly along. Now I see another stream pour over the top of the first, and the whole side of the mountain is covered. This second flows more rapidly than the first. This specimen must be lava."

Upon examination, the specimen proved to be a small piece of lava, from the banks of the Upper Missouri, where it is common, having been washed from the Rocky Mountain region. This experiment called forth the following remarks—which, indeed, were amply substantiated by numerous subsequent experiments—from Denton:—

"We have here the means, then, by this wondrous power, of calling up and examining in minute detail the volcanic eruptions of all time, provided that we can obtain specimens of their products;—see Teneriffe's mighty crater covered with glowing lava, and its surging waves beating madly against the black, craggy precipices that gird them; read the story of Vesuvius —that fiery old man of the mountain—from the time that he was a screaming baby. Ætna's history, written by his own finger, before the reed was fashioned or the papyrus prepared, will be read by coming savants, and his ruddy page shall shed new light on many dark and mysterious subjects."

In the following experiment, the same specimen—a fossil fish-bone found near Painesville, in a bone-bed, probably of about the same age as the Hamilton group of the Devonian formation—was presented to two Psychometers, without either knowing anything about the other's examination. Mrs Foote's description:—

"I see clouds of steam rising from the side of a hill, and on one side a large ledge of blue rocks.

"I now see something long and dark that looks like a fish; there seems to be a large bump or bunch near

the head. I should think that it was ten or twelve feet long—perhaps not quite so long as that. I see now that there is no hump on its head. What I thought so is a rock that hangs over near its head. High rocks hang over the water, and trees grow on them. East of me is what seems to be the lake or ocean. I can see the bottom of the water; it consists of sand and gravel. What a beautiful place!—it seems so much so, that it appears quite artificial."

Mrs Denton's description — the same specimen. She had no knowledge of it, or of the previous reading:—

"I see a point of land extending into a large body of water. The water looks to me like a lake. It hardly seems large enough for the ocean. I can see along the shore for miles. There is a singular-looking object in the water, about eight or ten feet long; and from below the head it tapers the whole length nearly to a point. It has skin without scales, like a cat-fish. I see it dive obliquely down, fasten itself to the bottom, and then wave its body to and fro. This is a large fish. It has six fins: two pectoral, two ventral, one caudal, and one anal. Its eyes and mouth are large. It has no teeth, but a hard, sharp, bony gum. It sucks its prey, and when doing so the opening of the mouth is nearly round; but, when closed, there are corners on each side.

"Now I see the skeleton of it within the body. There is a large bony plate below its head, and to it other bones are fastened in some way. The backbone at the upper part is as large as my wrist, but not one-

third as thick laterally as vertically; but near the tail the vertebræ are nearly circular.

"I see roe within it. The eggs are quite large, but the layers are thin; there are two of them, one lower than the other. The lower is more developed.

"I catch the glimpse of a singular animal. The body seems roundish, but it is at such a distance, as well as in the water, that I cannot describe it minutely. The upper part of it is out of the water, and it seems to spread out like a sail, and the wind blows the animal along. It is so gauzy that I can see the light through it; and between the upright ribs are the horizontal ones, jointed in the middle, folding up in a very singular fashion, and closing completely like a fan when the animal wishes to sink. I see eight or ten of them near each other."

There are one or two things to notice in connection with these two independent descriptions from the one clue. That Psychometers vary from one another in sensitiveness, in intelligence, and in ability to give clear descriptions of that which they see or feel. Making due allowance for all this, the two descriptions coincide in all the main features, although given from a specimen of the nature and character of which they were wholly ignorant. It is possible that Professor Denton himself knew what the specimen or clue was which he gave these ladies. He was not, however, conscious of influencing them, for the descriptions were in many ways a surprise to him. He said: "It (the clue) might have been a piece of chert from a lead mine, shale

from a coal mine, a fragment from a mastodon's tooth, or a bone from some existing fish or beast. No mere ordinary sensation could have distinguished it from these; yet here, without a hint or question, the same conditions substantially present themselves to two independent observers, which palæontologists will, in all probability, believe to have existed during the period when this fossil was part of a living organism."

Mrs Denton, Psychometer. Specimen: pebble of Trenton limestone, with glacial scratches upon its surface. *The examiner did not see or know what the clue was.*

"I feel as if I were below an immense body of water—so deep that I cannot see down through it, and yet it seems that I could see upward through it for miles. Now I am going, going, and there is something above me, I cannot tell what. It is pushing me on. It is above and around me. It must be ice; I am frozen in it. The motion of the mass I am in is not uniform; it pitches forward, then halts and pitches again, then goes grinding, pressing, and crushing along —a mountain mass.

"All is dark. Now I see a tinge of crimson, mixed with purple. What can it be? How beautiful! I feel the water again, as if I were drenched with it." (What kind of water is it?) "It is not rain. It seems like a mixture of fresh and salt water; a little while the one, and then the other. I see lights before me, apparently reflected from rising vapours. They are

finer and more broken than those I saw before, and reflect the colours of the rainbow.

"What an awful chasm we are approaching! We cannot cross it without being dashed to pieces, I am sure. I say *we*, because I feel completely distinct from the mass that moves me. There is that chasm again! It is terrific! We are going right to it; dashing most recklessly. We shall never get out or across." (Pause.) "That is most astonishing. I felt desperate as we approached the brink, but it was full of water, and we floated across. I wonder if that, so deep and broad, is a lake? Why did I not see the water? The first sensation I had was that of floating. Now we are aground. All around us is shallow water, except a few islands, which are high enough to be dry.

"Now I see the ice before me over a wide field. There are thousands of spires melting gradually away. There is a flood all over the country, but the water is not deep. There is a shallow sea this side of the chasm, except for a little spot of land here and there, and that is completely water-soaked.

"There are five icebergs in sight, some of them as high as mountains; they are anchored; the sight is indescribably grand. There is another at my right that has a tall spire and a large mass for a body. It is rocking, and will, I believe, tip over yet. It is rounded at the base. There is a current in the water that disturbs it."

Professor Denton's remarks on this experiment I produce in full. He says:—

"What a fine picture of the drift periods in North America, when a sheet of ice covered a large part of Canada and British America from Lake Ontario, which was then probably an arm of the ocean, to the Arctic regions, as at the present time a glacial sheet covers north-western Greenland! On comes the icy mass towards the south, the only direction in which motion is possible, because the only direction in which ice can melt and room be found for the mass, constantly increasing by falling snows. On it moves, bearing with it the rocks that it tears off in its passage; slides into this arm of the sea that we have supposed to occupy the place of Lake Ontario; and thus icebergs are formed, which float southward till they are stranded on what is now the northern part of the State of New York, leaving their rocky burdens to form the boulders that are so common over the face of the country. How often, on looking at some mighty old boulder, we have wished that it could relate its history, and tell us what passed before and around it during its eventful career! Little did we dream of the possibility of that, and more than that. These 'hard heads' are wise heads too, in a sense, and much they can teach when we are prepared to learn. They are 'chiels takin' notes,' indifferent spectators though they appear, and what they report may be depended upon as true. What is described by the Psychometer is but a small portion of what is presented. At times, one panoramic view after another is unfolded in such rapid succession that the most meagre description only can be given.

"I know," he continues, "the explanation that some will offer to account for these marvels. The self-confident biologist[1] says: 'I know well how it is done; I can make my subjects see anything that I have in my mind. I imagine a snake, a crocodile, a volcano, and they are seen at once by my subjects; and this is done in the same manner.' He is mistaken, however. I have repeatedly tried to influence the minds of Psychometers when making examinations, and at all times without success. *Many specimens have been examined when no one knew what they were, and yet the results were quite as accurate as at any other time*; indeed, in almost every case, statements have been made and ideas advanced of which we had not previously the most distant thought. Take the following example:—

"Out of a number of minerals and fossils lying upon the table, Mrs Denton, *with closed eyes, picked up one, no one knowing its character.* 'I am in the ocean, deep under water. I can see a long way, for the water is clear. There are millions of minute coral polyps at work. I am looking down upon them. I observe one kind of coral that is very peculiar; it is a foot in diameter at the bottom, and rises in terraces to the top, where it is smaller. I should judge this specimen to be coral, or something worked over by coral, though it feels nothing like it.'

"On examination," Denton says, "it proved to be a piece of flat coral, about an inch long and an eighth of

[1] An Americanism for "mesmerist" or "hypnotist."

an inch in thickness, from the Niagara group of the Silurian formation, at Lockport, N.Y."

Quite a number of similar experiments could be selected to show that, as neither the Psychometer nor the recorder of the experiments knew what the specimen selected was, the Thought-transference theory must in such instances, at least, fall to the ground. And even where that cannot be eliminated, the experiments are not without their interest.

Psychometer: Mrs U. Taylor. Specimen: a small stalactite, which she supposed to be part of some animal.

"I go straight along a road; there is water near, and a cave into which I enter. I see two persons going in with lights. Stalactites hang from the top all over. The two stand looking up. It is so damp and cold, it fairly makes me chilly. It is a large, roundish place. Off at the distance seem places where you can go still further, but I cannot go; it makes me shudder. Now I go to the right; there is a basin of water; and to the left, room after room. Stalactites hang down like curtains, and shine most beautifully."

The accuracy of this description surprised Professor Denton, accustomed as he was to the faithfulness of psychometric pictures. The road to the cave was as described, and out of a cave, which is a "large, roundish place," a small stream issues. A few yards from the mouth of the cave are avenues of other caves. There is a basin of water in this one, and rooms on the left are festooned with stalactites, as described. The

stalactite came from a cave near Salem, on the west bank of the western branch of the Blue River, Indiana.

A Mrs Lucielle De Viel, of Wayne Co., N.Y., proved to be an excellent Psychometer. Her peeps into the Unseen possessed all the finest characteristics of lucid Clairvoyance, travelling from point to point and describing all that she saw in the clearest language.

Professor Denton gave this lady a specimen of hornstone, from the Mount of Olives, from which she gave the following reading:—

"I am going back, back,—over the water I glide along, but I see no vessels. Now I am on the shore, and see stones and rocky hills. There are large and small stones scattered all around, with moss among them. It is too stony for trees. What a long way off this is! There is water near where I am now, and a little grass and small bushes. I see a basin of water; I think it is a lake.

"There does not seem to be many people. The land is poor; I suppose that they could not raise enough to eat. I see a forest a long way off.

"I see an ancient place now. How old-fashioned it is! Old houses almost down; arched gates and windows;—how curious they look! Now I see people. Is that Spain? (No.) There is something growing on that rocky mountain—a few trees. They are not very tall, but thick and bushy. I should judge that they were fig-trees; but the leaves look like the olive.

"I have seen people like these; but I cannot tell

where. The women wear turbans and pantaloons; and the men and the women are much alike. I see cattle, but they look different from ours. Further back I see horses, sheep, and goats.

"I see a great palace. It is very beautiful. It looks like a Roman Catholic church. That is what it is. I see images, the cross candlesticks, and an image of the Virgin. It is a very large place. Women are kneeling, and men are walking on their toe-tips, as if they were afraid of disturbing something. Back of that palace I see a high mountain that lies to the north. Now I see ruins—large stones lying round, that have fallen down. Some are in heaps, and some are scattered; they seem too large for men ever to have handled." There was a break here, and when the examination was resumed, Mrs De Viel said:—

"It seems just as it did before. I am going over the water again. I appear to be crossing the Red Sea, it looks so red and dark. I see no vessel. Now I am on shore. It is very far. I see rocky little hills, heaps of large and flat stones lying by the wayside. The roads are narrow and crooked; they look for paths. I notice a large hill; it is all stone, except a few trees, which can hardly find root.

"Now I see a city, with high stone walls and large iron gates. The wall is thick and high. Two men are watching at the gate; they look like Jews. I wonder if they will let me in. Now I come to the Temple and go in again. There is the crucifix at the altar, the images, and the women praying. It is a splendid

place. Now I see another nice temple, not so large as the first. There are Greek letters on the outside; I cannot read them. I see many houses; they look curious; some are in ruins, and others are nice-looking places.

"I am on a mountain now; and there is another mountain on the other side, with olive and fig trees all the way. I see a garden, and water in a kind of basin. I am certain that I have seen a description of this place. Is not this Jerusalem? The mountain I stood on was Mount Moriah, and that opposite, the Mount of Olives."

This was a very clear description of Jerusalem and its surroundings. Mrs De Viel had in her possession a work on Palestine, and as the panorama unfolded before her she became conscious that she had seen some of these things before; then it became clearer to her towards the end, and thus she was able so accurately to identify her vision. I have similar experiences, where the Psychometer had faint impressions at first, and then they deepened and the descriptions were marvellously accurate.

Mrs De Viel, Psychometer. Clue: a fragment of chamois-horn from Switzerland. No one from seeing or feeling it could tell what it was, and this lady had not the slightest idea what the clue was. When she got *en rapport* with it, she gave the following remarkable reading:—

"I am travelling south-east now, I think. I pass over many places that I have seen before. I see many

soldiers and cannon, but I go over them. Now I am on the sea-coast, and here are all kinds of shells.

"I go further back into the wilderness. I see prairies and dark-coloured hills. I go further back to the mountain land. There are large mountains; I see one higher than I ever saw before. I see a splendid city a little way off.

"I see little caves here and there that seem to be dug for shelter. The rocks are dark, and so is the soil. I see goats and deer climbing up. There are numbers of animals running round me, some goats and deer. The horns of the goats arch over back, but the deer's horns are bushy. Streams run down from the mountain-side and make gullies; the water is clear, and looks beautiful.

"I went into one of those caves; they are dens for wild animals. Nuts grow on that mountain; some look like hazels—they are not ripe. They are very sour—I have tasted them—they make the water run out of my mouth.

"It is a splendid country all round here. I'll go into that city and see how it looks. Some buildings are of white marble, and others of dark stone. The people are swarthy, but dress a good deal like our people. They have a stern look. I see a Roman Catholic church, with a cross on the top of it. I see other churches. There are many mules in that country—more than horses. I can see the whole city. On the other side there is a body of water, and a very extensive wilderness in the distance."

"Here," says Denton, "we have the mountainous region of the Alps, where the chamois dwells, the caves in which wild animals find shelter, the animals themselves, with their horns arching back — though she supposed them to be a peculiar kind of goat—and, generally, what we should behold if visiting the region *in propria persona*."

Unconscious Thought-transference may account for the following interesting experiment, which possesses all the characteristics of what, in the past, has been called Clairvoyance. Professor Denton secured a piece of rock near a place called Rockport, New York, where there is a gulf. At the bottom of the gulf there is a mineral spring; to deepen this spring, the rock[1] had been dug out. From the piece secured, the Professor broke off *from the centre* of it a small particle, which, up to that time, had never seen the light. He wrapped it up in two thicknesses of paper, and presented it to Mrs Taylor to psychometrise. She had no knowledge whatever of its character. Even if she had, that would not account for the reading. She held it in her hand for some time, and then said:—

"I have great difficulty in fixing my mind on it. I am on the edge of a cliff; below me there is a deep ravine, with a little stream running through it off to the lake. I go across a rocky, uneven piece of ground, and see trees and grass; trees grow on

[1] In the "States" all stones, from the size of one's hand upwards to that of greatest size and weight, are called rocks; in this instance the stone was about a foot square.

the side of the ravine. *I see you hammering among the rocks.*"

Denton remarks on this: — "The description is accurate in every particular. Is a man exaggerating when he says the paving-stones can see? Images of external objects in their vicinity are impressed even upon their interiors; images that will continue as long as the stones themselves endure." In this case, and in many of a similar character, the Psychometer is clairvoyant, and the description given is to all intents and purposes a clairvoyant one. Although the majority of Psychometers *feel* rather than *see*, many exercise all the Psychic Faculties of feeling, sight, hearing, etc.

In the following case, all the possibilities of Thought reading and transference are eliminated, for the simple reason that no one knew what the specimen was, and therefore could have no ideas to transfer. In a box were a hundred odd specimens, all wrapped in paper, so that no one by either ordinary feeling or sight could tell what they were, or tell one from another. Mrs Denton at random took out one of these:—

"I can hardly tell whether I am on the surface or under ground. I seem to be in a kind of cave, but I do not have the chilly feeling that belongs to caves. If a cave, it is a large one. It *is* a cave of some kind, and yet cave is hardly a proper name for it. It is open to daylight, with a wide entrance. I do not know how I got in here. I do not seem to stand on the ground at all, or on rock. It seems as if there were water in there. How did they explore it? Parts of the rocks

FINGAL'S CAVE, STAFFA, SCOTLAND.

are drenched with water. The cave is open to a great body of water that comes in. On each side there are —what shall I call them—pillars of rock.

"It looks dark farther in. I feel as if in water, and not a great way from other land. I have glimpses of land at comparatively short distance. It feels like the sea where I am. At the opening of the cave there are shorter pillars that do not reach the roof; I see them on the left hand side going in. How delightful to sail in there! The floor seems to be water; I can see no other floor. These are regular columns; they are not rough and uneven, as rock generally is. I am reminded of Fingal's Cave; it looks like the pictures which I have seen.

"There is a sensation of sailing in there, or more as if a vessel went dashing by me. I caught a glimpse of rigging just now; it vanished in an instant. I can see and hear the roaring and the dashing of the sea. There is something terrific about it." (Mrs Denton had never seen the sea at this time.—W. D.) "It gives me a deep feeling of unceasing noise and never-ending motion.

"I see a large bird, *and hear several screaming.* What can they find on such a rock as that? I see no vegetation. They alight on some of those columns. How they delight in daring the dashing waves and the storm! I can see a great many now; they inspire me. I see fishes in the water, but not distinctly; I just catch a glimpse of them now and then.

"The sensation of the whole is almost overwhelming—standing here all alone in the wild expanse, the

roaring waves, the screaming birds, where human beings seldom come—how grand! There is a majestic loneliness about it that attracts me; I want to dare the elements with those birds.

"I think that the roof has extended further out at some time. Yes, a great deal further out. I seem to hear it fall into the water with a terrible crash and splash. I think that it bent round to the right and joined some other land at a vastly distant period. What a magnificent place this was once! How much we have lost of the beauty of the past! It has been more than double the length it is now, and what remains is but the end of it. There are columns still remaining out in the water, at a distance from the shore.

"The land has formerly been all around here for a long way. There was once an extensive tract, which has sunk under water. The sensation I have is more of its having been sunk than of its having been washed away, though that has been the case to some extent. The land seems to have vibrated for some time before it became stationary. I see it again and again rise and sink, over a considerable extent. I do not see how it could have taken place, but that is what I perceive.

"There are numbers of islands around this spot. The main body of the land seems to have sunk and left them. I wonder if some of them are the tops of mountains?"

This remarkable description evidences the power and the accuracy of Psychometry conducted under the highest conditions of appropriate sensitiveness and intelligence in the Psychometer, and with a qualified

recorder like Denton, who could not only appreciate the value of the reading, but was also able to take it down properly at the time. The correctness of her conjectures has been admirably established in the opinion of men of science. And yet all this information was gained by the Psychometer from a small piece of basalt from Fingal's Cave, Staffa, and no one knew what was the character of this specimen until examined subsequently to the foregoing interesting and remarkable reading.

Of the value of Psychometry to the archæologist I could give many illustrations. I am certain, not to place it on too high a platform, that Psychometry would prove a most helpful agent to the archæologist, as well as to the geologist, and indeed in all departments of education. It is not intended to replace history by the revelations of Psychometry; still, we may glean much excellent information through its agency. From what we know of the subject, it does throw out the suggestion that if we can obtain such correct descriptions of the Unseen from the influences which have permeated fossils, rocks, and dwellings in the long ago, may we not gain some information of the men who have played their part in the more immediate past? I think that should be possible. It would be an interesting study, although I can do little more than throw out the suggestion here for future students of the subject to "try their hand at." I will conclude this part of the theme with one more illustration which will bear slightly on the above.

Mrs Denton, Psychometer. Specimen picked at

random out of nearly two hundred of various kinds. *No one knew what it was.* She said:—

"I seem to oscillate between the city and the country, which is rough and rocky. The buildings in the city are high, and the streets being narrow look dark. There is a good deal of grandeur about it. The people seem to be very busy, and move about as if they took a great interest in what is going on. It is not merely an interest in physical matters. There seem to be two or three influences in this, somewhat different from our own time.

"Now I seem to be in a long room of a large building. At one end the ceiling comes down lower, and is supported by pillars or columns, some of which have broad capitals that are ornamented with deeply-cut figures.

"I see a large temple. I am standing in the front of it. The entrance is at some distance, under a grand archway; there are stone steps in the front going up for some distance. This end of the building seems higher than the other. After passing through the door, I see a part of a very rich building. It seems to be a place of a great deal of ceremony. I feel the influence of individuals, but they are not so much here as in other parts. The impression I receive from this place comes nearer to my idea of a Jewish synagogue than any other building. I feel the influence of priests with long robes on. What a great deal of ceremony there is! But I do not obtain a very strong sense of devotion. They seem to have lost the true devotion in the form of it.

"On one side is a place that, I suppose, must be for

the priests. All the work about it seems plain, but grand. There are no *little* ornaments, but all substantial. A great effect seems to be produced here by different colours, but it does not seem like paint. I cannot tell what it is. It seems to be inherent in the material itself. In one place I see gold colour; indeed, it seems pure enough to be gold itself. There are either precious stones, or something resembling them. If artificial, there is a great deal of purity about them.

"I see three places that seem made for persons to stand in. They are near each other, yet separated. Persons seem to stand in them and talk to someone on the other side. I believe that this is a Catholic place of worship, after all. I feel that influence now. Yes, that is it. There is a place connected with this that is very little ornamented, and seems gloomy. It is very massive and prison-like. I see a great many people outside. From this I obtain an idea of what may be done in architecture with sufficient means."

Upon examination of the paper in which the specimen was wrapped, it was marked: "Modern Mosaic, Rome." And this fact gives to the reading an interesting significance. The description given proved appropriate to the specimen, when its character was subsequently discovered. It is true that Professor Denton did not know from what part of Rome this particular bit of mosaic came, and consequently was unable to identify the special place or temple from which it was taken. These readings partake of the character of Clairvoyance, that power of the

human mind of Seeing the Invisible, or of seeing that which is hidden from ordinary vision. In this case there was a vision of objective things as they appeared in the past, and in a period when this particular bit of mosaic was in Rome; but even if it had been a description of St Peter's in Rome at the present day, it must be obvious that a lady then in the States could no more see that building from there than most persons while at home can see what is taking place beyond the walls of their own dwellings. What the lady saw she saw psychically, being aided to see by a *clue*, the character of which was unknown to her—and, what is most important, nor to anybody else—at the time. It is probable that the place described was one of the leading chapels in Rome: the pillars, columns, the inlaid colours, the influences described, all suggest that. If the explanation be "guesswork" or "coincidence," there are five millions to one against that theory. "Subjective suggestion" and Thought-transference are out of the question, and it is by the accumulation of such cases as this, not only that Psychometry is proved, but also that the possession in man of Psychic Faculties is demonstrated. The evidence for the possession of Psychometric Faculty in water-diviners, dossers, and mineral prospectors is very strong. They find the water and the minerals by "a sort of instinct." If space permitted, many practical illustrations could be given. In the next chapter I will present some experiments with different Psychometers, as illustrating the general employment and utility of Psychometry.

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CHAPTER V

PSYCHOMETRICAL PRACTICE

In calling attention to other experiments I have omitted those dealing with the diagnosis of disease—cerebral exploration—the use of Psychometry in business, and in the possible forecasting of the near future, on the lines of Intuitive Illumination—and some other phases —for the simple reason that I do not think that they are so free from difficulties as to be easily and lucidly presented in this form, whatever may be done in these directions in actual psychometrical practice. The following will be found not only of interest to the general reader, but will be helpful to those who may care to practice Psychometry.

It is difficult at times, in actual practice, to distinguish between Psychometry, Clairvoyance, and Thought-transference. The distinction can be easily enough made in thought. The Psychometer, once in full *rapport* with the aura of a clue, frequently sees, hears, as well as *feels* and knows, in a super-normal way. Psychometry in manifestation frequently includes the play of the Psychic Faculties, of which the following is a good illustration :—

1-21-75

Mr Edwin Else, of 13 Hulton Street, Manchester, writing to *The Two Worlds*, published in that city, said:—

"On Good Friday last, Mr James Smith, formerly residing at 12 Nield Street, Fairfield Street, Manchester, a young man with whom I was personally acquainted, left his home and went ostensibly to take a day's pleasure in the country. Although no reason could be divined by his family for his prolonged absence, day after day passed without his return, or any tidings being heard of him. When a week had passed away, feeling deeply for the affliction of the family, and having heard much of the powers of Clairvoyance and Psychometry, I determined to try if they could be made available in this case. Having obtained from his family some of his wearing apparel, lately worn, and charged with his magnetism, I carefully folded them up so as to isolate them from contact with other objects, and called on Mr J. B. Tetlow, in company with a friend, as witness to what might occur. Mr Tetlow bears the reputation of being a successful Psychometrist. He no sooner came in contact with the things belonging to Mr Smith than he fell down and personated a man drowning, remaining in an unconscious state for nearly twenty minutes. When he came to himself I told him my object was to find a person who was lost, and he immediately gave an accurate description of Mr Smith, *together with a number of details of which I had no knowledge, but which I have since proved to be correct.* He then went, to trace Mr Smith, to Northenden, a

place which neither Mr Tetlow nor I had ever seen. He described him going down a lane which leads to a river and a landing-stage for boats. He gave a close description of the place — since proved to be most accurate—and declared the man was drowned, but the body was hidden, and for the present held in the mud of the river-banks, and would with difficulty be extricated and recovered. Investigation was immediately commenced, and at first proved fruitless, but within fourteen days from the time of my unfortunate friend's disappearance, the body was found floating on the water at the point indicated by Mr Tetlow. On the 6th of May 1889 an inquest was held on the body, as reported in the *Manchester News* of that date. Again all Mr Tetlow's statements were confirmed as to the cause of death, which the companions who had been with him—the whole party drinking heavily—attributed not to suicide, but to accident. I will not take up space by describing the wonderful accuracy of all Mr Tetlow's statements—these being made to a total stranger, and with no clue to guide him, *beyond the touch of some of my poor friend's wearing apparel.* I give this statement for truth's sake, and as part of the marvellous in present-day revelations."

Strange as the foregoing may appear, it is not more remarkable than the thousand and one incidents with which these researches have made us familiar. In this case the facts are now public property, and are too well authenticated to be disputed. The peculiar phenomenon of "impersonation" manifested by Mr Tetlow

in Psychic state I am perfectly familiar with. The impressions made on the sensitives are so powerful and overwhelming, that under their influence they sometimes not only act out in pantomime the circumstances, as in this instance, but actually take on "the personal appearance" and the mannerisms "of a departed." In this case the sensitive got his first clue from contact with the clothes; second, from the mental state of Mr Edwin Else and his friend; but from none of these sources could Mr Tetlow have gained all the information given. They helped. The actual following, tracing, and the finding of the body were due to the aroused Psychic Faculty of the sensitive, expressed in Clairvoyance, and the sensitive revealed the possession of knowledge which neither the *aura* of clothes worn by the deceased in his daily life and pursuits, nor the actual knowledge of his friend or any of his relatives could furnish. Admit the possibility of Clairvoyance, as exercised in this case, and so fully and so clearly shown, and you have a correct explanation of what took place. There is a fourth factor probably, but I do not think that it is requisite as an explanation, namely, the actual influence "of a departed"—the discarnate Smith—on the Psychic Faculties of Mr Tetlow. That Spiritualists should think and honestly believe that to be the true explanation is not surprising. Cases like this, so complex and interesting, are common enough in the history of Modern Spiritualism.

In a recent communication to *Light*, a high-class journal devoted to Psychical and Mystical Research,

published in London, Mr J. Ennmore Jones, a well-known writer, and a man of probity, is responsible for the following interesting side-light on Psychometric Experiments. He heads his communication by the pertinent query, "By what Power?" and says:—

"A relative of mine called on a friend a few days ago, and found her very unhappy in consequence of having received a letter from a stranger in America, enclosing a scrap of paper from her son, beginning, 'Darling Mother,' etc., but so written and scribbled as to leave the impression that it was not really from her son. The stranger's letter was to the effect that her son Louis had met with a serious accident and was in a hospital, but he gave no information as to the nature of the accident. A telegram sent by her to the address given was returned 'unknown.' Baffled and miserable, my relative suggested to the mother that inquiry be made through a 'psychic' residing in the neighbourhood. The mother gladly concurred, and, concealing the name and the address of the mother, the 'psychic' was called on by my relative, and the scrap of paper, purported to be written by the son, was handed to and held by him. Soon he poured out a stream of incidents, stating the natural qualities and brain characteristics of the son, where he was, and the nature of the accident, the injury he had received to his head by a fall; also, that from infancy he had been subject to falls; that the firm he was engaged by had failed; that he was friendless and destitute, but that in hospital he was

being taken care of and was recovering; moreover, that in a few days a stranger would come to him and be his friend, and that in a week the mother would receive a letter written by her son. On my relative returning to the mother and narrating what the 'psychic' had said, she confirmed its accuracy as to the peculiarities and habits of her son. She was soothed by the information received, and looked forward to the receipt of a letter from her son in America, referred to by the 'psychic.' This was on January 14th.

"January 20th.—This morning the mother had handed to her by the father a letter from the son in America, stating his illness, in agreement with the 'psychic's' diagnosis, and that he was so far better that he was leaving for a town two days' journey off. The only part unfinished was the meeting with a stranger friend, which was to happen about the day his letter was received in London."

In this case, too, we have evidence of the play of Psychic Faculty. The sensitive got *en rapport* with the young man's peculiarities through this clue, and his conditions at the time of writing were all accurately described. Clairvoyance with prevision is indicated. The hoped-for letter arrives, and confirms the "psychic's" revelation. "By what Power?" Call it "Psychometry, Clairvoyance, or Spiritualism," the case as represented cannot be explained by Thought-transference or Telepathy simply, valuable as these are. This and similar cases of Psychometry frequently occur amongst mediumistic sensitives, who are in general called

"Psychics" by members of the S.P.R. (Society for Psychical Research), and "Mediums" by Spiritualists.

Mr Stead, the well-known Journalist, and Editor of the *Review of Reviews*, some years ago issued a quarterly journal devoted to psychical research, and, with the thoroughness which characterises all he does, he turned his attention, among other things, to the investigation of Psychometry. For this purpose he selected Mrs Coates and Miss Ross.

I propose just now to refer to some of the experiments made with Miss Ross, as that lady was a professional Psychometrist. These were reported in *Borderland* for October 1895. The article entitled "The Marvels of Psychometry" is exceedingly interesting, but is too long to quote in full, but a summary of these experiments will be of interest. Mr Stead wrote that lady, who, by the way, is not a Spiritualist, and does not claim to be a medium, "psychic," or anything of that kind, and is not aware of manifesting Clairvoyance, and asked her if she would be willing to do half a dozen tests, adding, "I propose to select persons who are known to the world at large, so that their correctness can be verified." He then asked for the conditions under which the clues should be sent, and how? As Miss Ross's reply will interest those who may try to practise Psychometry, I give it in full:—

"It would be better not to send more than two at once, each to be wrapped up separately and in a sealed envelope, age and sex to be stated. I prefer handwriting or photographs, as these seem more orthodox,

but I leave that to you. It would assist my instincts to know if the subjects were public or private individuals. Of course I do not wish to know who they are, and I ask as a favour that you will allow me a couple or three days. There are times I am not so able to write as at others."

Mr Stead did not send either handwriting or photographs, for obvious reasons. His object was to test Psychometry. He believed that she had "a gift which enables her to see, as it were, with the mental eye, the characteristics of the person with whom she is brought in contact by touch." The tests were severe enough, and I think it may be safely said that by them the factor of Thought-transference was eliminated.

The two first tests were made in this manner: Mr Stead had received two letters from eminent people, one in South Africa and the other in London. The notes being in the handwriting of these persons, he knew that they must have touched the paper in writing them. *From the bottom of the pages, just below the signature of each, he cut a piece of blank paper*, and this paper, which was about a third of an inch broad and about two inches long, Mr Stead folded up and enclosed in a bit of tissue-paper, and simply marked it "No. 1, Lady." The other, "No. 2, Gentleman." The cuttings were taken, one from a letter written by Mrs Olive Schreiner, and the other from one received from the Editor of the *Daily Chronicle*, London. These were sent to Miss Ross, with the following clear note :—

"October 2nd, 1895.

"Dear Miss Ross,—The difficulty of sending you tests is that I must handle them in order to send them, and my personality is likely to infuse the others. This morning I have received two letters, one from a distinguished woman, and the other from a notable man. I don't know the age of either of them, but send you the two, and hope that you get the influence undisturbed."

The readings were successful—remarkably so; not merely under the circumstances, but in fact. The delineation of Mrs Olive Schreiner exhibited a keen analysis. The opening sentence is capital, and an excellent key to the rest. "The mind of this lady is a recondite mystery, evolving the attributes of true womanliness, with such intellectual capacities and comprehension as might well endow a masculine soul." Mr Stead took exception to one point in Mr Massingham's character, but when this was submitted to the editor of the *Daily Chronicle* he emphatically said, "It is true."

If the information supplied by Mr Stead in the first two tests were meagre, it was even less in the next two. These were forwarded without comment, and simply marked "No. 3, Gentleman," and "No. 4, Lady." And Mr Stead asked for a reply by return of post,—a most unreasonable request, in view of the lady's letter of conditions. The readings were returned as requested, with a note from the Psychometrist, saying, "I have hastened to do them to-day, as you wish them by return. I shall be grateful for your verdict."

ASTOR, LENOX AND
TILDEN FOUNDATIONS

Mrs James Coates.

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No. 3 was a bit of blank paper taken from a letter of the late Mr Rhodes. No. 4 was from a letter by Lady Warwick. The delineations were marvellously correct. In Mr Rhodes' case, the inner life of the man was touched upon with a keenness of vision truly astonishing. And the reading given to blank piece of paper No. 4 equally demonstrated the reality of Psychometric Intuition.

Mrs Coates had for several years been experimenting in Psychometry in a private way; and several months before the foregoing experiments with Miss Ross, Mr W. T. Stead, the Editor of the *Review of Reviews*, submitted a number of severe tests to Mrs Coates. These were accepted as a matter of personal experience, and although not given in full, they are reported here—so far as they contain instructive lessons to others who may be induced to "try their hand" at this method of testing Psychometry or Intuition. The tests were fifteen in number, and included two photographs, several locks of hair, three blank bits of paper, and two bullets. The tests extended over several weeks. Sometimes little time was given, and sometimes, as in the case of one of the bullets, it was an "answer by return of post." Out of fifteen tests, one was a failure, one was unsatisfactory, and one belonged to the order of "not proven." As the failure contains an admirable lesson to experimenters "how not to do it," I will refer to it. One day we received from Mr Stead a letter containing a battered bullet, with a request for a reading and a reply by return. Furthermore, it was a

bullet of which neither she nor I knew anything of the history. *Mrs Coates had never seen a bullet before.* Taking it in her hand, she expressed a strong feeling of repugnance to having anything to do with it. But Mr Stead was particularly anxious for an early reply, as the party to whom the bullet belonged was leaving London; she therefore reluctantly gave up some pressing household duties, and sat down to attend to the matter and see what "would come." Altogether the time was too short and the conditions unfavourable to obtain a satisfactory result. Mrs Coates did, however, get *en rapport* with the aura from the bullet marked "No. 1," and proceeded to describe what I took to be a South African scene,—the hot sand, the curious buzzing and murmuring sounds in the air, the roar of wild beasts, and so on,—and to declare that this bullet was taken out of the body of a lion, whose breast had been penetrated by it. There was more about it taken down at the time, of which Mr Stead got an outline.

But the whole thing seemed to me to be a bit of wild romancing, so much so that I interfered and ridiculed the whole story, with cheerful scepticism. I told her that her imagination was leading her astray, and she had better leave the whole thing alone. My action was very foolish. I had not only destroyed her passive and correctly receptive intuitive state, but, with my positive convictions, sent her on another track altogether. Half an hour later a second trial was made, and another story was evolved, more to my liking—having for its background the hot sand and African scenery—a romance

about a brave officer who had met his death in Egypt, and something about his sisters, all of which appeared to have been unconsciously evolved somewhere below the threshold of fact, and the bullet was returned with the last report. What was my surprise when I learned the true facts,—that that bullet was one with which Mr Selous, the great explorer and hunter, had killed the largest lion he had ever shot, and that Mr Selous had extracted it from the beast himself, and that Mrs Coates's first intuitions were correct. No wonder Mr Stead said, after the preceding successful tests,—"But, alas for the bullet! That was to be the crowning success; and so it would have been had it been correct." Mrs Coates had no wish to accuse herself by making excuses for that failure, but she wrote Mr Stead to the effect that the time which he had placed at her disposal was too short—a reading had to be returned within two hours from the receipt of clue—and she inquired:—"Might I ask what the bullet had been *in contact with* during the 'whole year' you had it? I noticed that the note you had it enclosed in was two years and two months old. The bullet was therefore in contact with this note also, which means something. Mixed influences are certainly at work, and on minute investigation I'm sure you will find that there has been something romantic in close contact with the bullet since it was taken from the lion referred to. I was sick [1] immediately on

[1] One of the drawbacks of psychometrical investigations, that of the Psychometer being unpleasantly affected by specimens. This has been pointed out in many ways, etc.

handling it, and the sickness continued for two days afterwards, which I thought strange, as I was in perfect health. My first impressions were hot, burning sands, and that the bullet was taken from a wild beast that was killed by it, penetrating the breast, and becoming imbedded in the shoulder-blade," etc. The second reading came apparently on psychometrical lines; at least Mrs Coates did not distinguish any difference, and she is still convinced that the second reading was connected in some way with the letter in which the bullet had lain for so long. The simplest thing to do is to record that reading—from whatever cause, a failure—which, I am more than ever convinced, was due to my positive interference.

The other experiments can be summarised. The first set of tests were six locks of hair, marked 1, 2, 3, etc. Mr Stead wrote, March 23rd, 1895:—"Dear Mr Coates, I think that your wife's success in the delineations is marvellous." Other tests were sent, consisting of five separate envelopes, including a "photograph of a man, unmarried." "Lock of hair, lady, unmarried." These readings gave satisfaction. That of the photograph was peculiar, and Mrs Coates called attention to the fact. (There were no attempts at physiognomic deductions.) She put the "blurred reading" down to mixed influences. The reply came, April 1st, 1895:—"You will be interested in knowing that the delineations of characters have so far been very good, although Mrs Coates says that there have been so many people handling the photograph. It will

bear many other influences than his own." Other tests were sent. Reply, April 10th, 1895:—"I thank you very much indeed for your letter, and for the psychometric readings which you have sent me. So far as I can judge, that of the married man is remarkably accurate. The young lady I do not know sufficiently to speak in detail, but you have hit off her most salient characteristics, which are a passion for the stage and a tragic nature. As to the other man, unmarried, whom you have psychometrised from a blank piece of paper, he is the same man whose character you delineated from his portrait, but the difference between the two characters is marked. From the blank piece of paper you gave an excellent account of the man's character; from the portrait you have given me a very bad one. Of course the difficulty of keeping articles from contact with other objects is very great.

"It is a great pity we did not get your first impression about the bullet, which, I should say, was pretty nearly correct. I have written to the person whose letter the bullet was wrapped in, asking him if he knows anything about any such romance. The bullet, and the letter in which it was folded, laid in my desk ever since the letter was written.—I am, etc.,—W. T. Stead."

It is well to note here the curious fact of two distinct and opposite readings given of the one person, the *clues* being an old photograph and a blank piece of paper. There was no difference as to essential traits, only as to the trend or direction in which they were

employed. The photograph represented the person as he was a good many years earlier. The blank bit of paper suggested his disposition a few days before that bit of paper was sent on to Mrs Coates, and was freshly charged with his aura. No one would say that the character had not changed, and for the better, in all those years, and for this reason I mark this apparent failure as "Not Proven"—a capital Scotch verdict where the evidence for condemnation is not strong enough, and there is a reasonable amount of rebutting evidence. As to the bullet, nothing more need be said, save that it was a good bit of Psychometry spoiled, and that experimenters should be very careful not to interfere with the impressions of the sensitives whose words they are recording. In passing I may say, for a public test to be successful—in many cases remarkably so—in twelve out of fifteen tests, was a very creditable performance for a then novice, when one considers the nervous trepidation, anxiety, and the limited time under which the experiments were carried out.

Mr W. T. Stead, with that straightforwardness and sincerity of purpose which characterises all that he does, whether running a journal, working up a healthy enthusiasm in the direction of a Peace Congress, or exposing the shallow shift of blatant Jingos; whether popular or otherwise, he is ever anxious to do the right thing, and consequently he wrote, 10th Sept. 1895:—

"Dear Mr Coates,—I think you are right in thinking I dealt rather hard with Mrs Coates, and I sincerely

hope this will not be allowed to interfere with her success in half a dozen test cases which I will send her. I will send no more bullets. I am afraid that I cannot always get hair. The most interesting persons won't give you their hair.—I am, etc.,—W. T. STEAD."

I have no record of these tests, but believe that they were all right; anyway, there were no failures to note. We were both indebted to Mr Stead for the help he had given us in the investigation of Psychometry by these tests.

I had been investigating, off and on, for several years, on the lines laid down by Professor J. R. Buchanan, M.D. Denton's experiments I avoided, for many reasons. There was little time which could be devoted to them; then there was the difficulty in getting specimens; and I also recognised my own inability to test the accuracy or otherwise of such readings. I am not a geologist, whatever else I may be. In getting these tests from Mr Stead and from other sources, I wanted to eliminate the factor of Thought-transference, and in this I was admirably seconded by Mr Stead's severe tests. Prior to these I had about a thousand clues, mostly locks of hair, sent to me through the agency of a magazine in London; and these, with an amount of material which drifted to me northward from clients in various parts of the world, demonstrated beyond the shadow of a doubt the reality of Psychometric Faculty in human beings.

It is not always necessary to have a *clue*, that is,

something actually belonging to the person of whom a reading is to be given, so long as the Psychometer's attention can be specially directed to them. Dr Buchanan, dealing with "the later developments of Psychometry," was of the opinion that the object the Psychometers held or touched was not a something which gave off a subtile emanation, perceptible only to them, and from which the sensitive gave readings. The clue might only be an index, simply leading the mind of the Psychometer to the object or to the person to be read. He says:—

"Acting upon this view, I wrote the name of a friend and placed it in the hands of a good Psychometer, who had no difficulty, notwithstanding her doubts of so novel a proceeding, in giving as good a description of the character of Dr N. as if she had made the description from an autograph.

"After that experiment, my operations were greatly facilitated and extended. No picture, autograph, or relic being needed, I was accustomed to extend my inquiries to ancient and modern historical characters, public men, and any person in whose character I was interested, as well as localities I wished to have described. As the subject for psychometric experiments need not be the person, nor anything which has emanated from him, but simply an expression of his existence—a word or an index to direct the mind—it does not appear that psychometric exploration is hindered by distance and disconnection, and I could not affirm that even contact of the fingers with the

index or starting-point of the exploration is necessary to those who are highly endowed.

"This enables us to present experiments in a very convincing way. For example, having in my possession a number of very remarkable pictures on slates made by spiritual power, on the side of a pair of slates, under my own supervision, I have had no difficulty in having them described by placing the slates on a table face downwards, and having the Psychometer place a hand on the upper side of the slates. The descriptions given in this manner have been as remarkable as any I have ever had, not differing in freedom and correctness from those made by touching photographs."

The Doctor then describes three experiments made in this way.

He wrote the names of three candidates for the American Presidency on three small pieces of brown paper, and laid them face downwards on the top of a book, and requested Mrs Buchanan to give a reading from them. She did so, and gave impressions readily, also their prospects for the office of President. Dr Buchanan was pleased with the result, but critical reflection leads to the conclusion that in such experiments the factor of Thought-transference was not duly allowed for. Indeed, so much so, that in these and in similar experiments the worthy Doctor fell into serious error as to matters of fact, although the prognostications in some instances were remarkably apt, and the subsequent occurrences fitted into them. All these experiments proved Thought-transference

rather than Psychometry; and while they indicated that Mrs Buchanan was a remarkable sensitive, they suggested, as indeed I have proved by actual experiment, that a psychometrical sensitive may also be a good subject for Thought-transference experimentation. As I have said elsewhere, Psychometry, Clairvoyance, and Thought-transference are merely verbal expressions for the difference in thought as to the order and manner of the play of Psychic Faculty. That is to say, while they can be distinctly differentiated in thought, they are often interblended in manifestation. In the foregoing we have, practically, experiments in Thought-transference sufficiently clear not to be confounded with either Psychometry or Clairvoyance. The language was that of Mrs Buchanan's, but the ideas—consciously or otherwise—were those of the Doctor. This unconscious incursion of Mind-reading or Thought-transference has been traced by me on experiments as diverse as palmistry, crystal-gazing, automatic and inspirational writing, and in psychological experiments generally.

"Still there is an impairment of the faculty *by every step of separation.* A photograph is not as facile as writing, a word not so satisfactory as an autograph. But superior powers overcome all difficulties, and the photographs and writings may be described as they lie on the table before us without touching them. Yet it is not judicious to tax the Psychometric Faculty for such feats unnecessarily. *Mrs B. desires always to assist her perceptions by the touch of the object,* and objects to sealed letters, though she has often described letters in

envelopes. A letter sent to her carefully sealed conveys at once the unpleasant impression of the critical and suspicious feeling of the sender, and is therefore a disturbing and irritating influence. *Hence she declines receiving such communications which her fingers cannot touch.*" (The italics are mine.)

Some years ago she received a letter for psychometric description, closed by five seals, and declined to try it, but subsequently—probably feeling the candid and courteous spirit of the sender—she concluded to try; notwithstanding her diffidence, she sent her opinion with sealed letter to correspondent. In return she received a letter of ten foolscap pages elaborately illustrating the minute correctness of the description, which was made still more remarkable by the fact that, instead of being one writing, as she supposed, another writing had been inserted by a friend and reputed medium, which led her to say :—

"I am constantly taken to the sphere of another person, who is interested in the writer; there is such a blending, I am unable to feel clearly each distinct individuality." This character she did not attempt to describe, not knowing the impression came from the enclosed manuscript. Her correspondent thought this eminently satisfactory. He made the experiment that it might produce confusion of mind and give a perfect test.

The Psychometric Faculty is more expressed here than Clairvoyance, as in that case Mrs Buchanan would have perceived that there were two letters in the envelope. Thought-transference, of course, had

nothing to do with this reading. The foregoing is interesting, showing what can be done under difficulties.

In our own experience, Mrs Coates prefers to hold the letter in her hand, and for this purpose it is taken out of the envelope. If it be a lock of hair, or a blank piece of paper, or other similar object, she likes to hold it in her left hand and wait for impressions, which she seems to get from her closed hand. These impressions she writes down, there and then, with her right hand. Mrs Coates declares that she experiences a peculiar sensation rising up the left arm, which is responded to by the right arm, and—except that she is conscious of the nature of the description—the reading is written after the fashion of automatic writing.

For a brief space I will go back to our experimenting prior to Mr Stead's tests. William Tarver, Esq., editor of the *Housewife Magazine*, Christian Million Co., London, with which I had been associated at this time for about eight years, arranged with us, by the co-operation of the magazine, in supplying clues to test Psychometry. Nearly a thousand were collected and read in three years. My object was to get clues from persons of whom we could know nothing, and reduce the factor of Thought-transference, if not eliminate it altogether. There were hundreds of unsolicited testimonials as surprise followed surprise; but as I have no patent remedies to put on the market, I will only introduce a few of these testimonials to show how the "New Feature," as it was called in the magazine, took with the public.

One lady, a Mrs R., in East Dulwich, had possibly ninety to a hundred readings during the latter half of the period, from clues supplied by her family and numerous friends and their connections. She sent the clues, according to the *Housewife* conditions, under a *nom de plume*, with the simple addition of "age, and whether married or single." She sent a lock of hair, in the usual way, asking for a reading. It was sent. This was the reply.

"The N——

"East Dulwich, April 18, 1894.

"Dear Madame,—Allow me to render you my best thanks for your marvellously correct delineation of my little darling's character, by means of a lock of hair. I sincerely wish you had been present to witness the surprise of my circle when I read it to them! And a thousand thanks also for the care which you took of that precious lock of hair, the only thing left to me from one that was so good, so true, and so pure! Too good, in fact, to live; and though still grieving for her, I can but admit that she was more fit a flower to grow in the 'Master's Garden,' than here below."

Had this testimony stood alone, it might be discounted "as from a mother charmed with an array of sweet words about her departed little one." But it does not stand alone. The reading, which gave such satisfaction to the mother and friends, pointed out, among other things, that the child was dead, was deduced from a lock of hair, marked merely with the

age and sex, and there was no intimation given that the little girl had "passed over."

This lady began now to do missionary work for us—on her own account—and sent in batches of clues every month, and got her friends to do the same. A few indications of how this worked may be of interest.

"East Dulwich, 1894.

"Dear Mrs Coates,—Once more you find me in the ranks of those who thank you for your delineations in this month's *Housewife*. To say they were correct is saying very little. Had you lived in our circle and studied our characteristics for years you could not have given a more perfectly accurate opinion of them. They are true to the smallest item. The magazine was passed to friends who knew us well, but were not allowed to see the head-lines, and they told us which was meant for each individual. . . ."

In August of the same year there was another to this effect:—"Dear Mrs Coates,—One more lock of hair for your deduction. Only one this month, though I have no less than ten in view, which I hope to send in time for the next issue, although too late for this. May I venture to ask you to try and get this one in for the present issue of the *Housewife*, and you will greatly oblige the friend and myself."

"East Dulwich, 1894.

"Dear Mrs Coates,—The delineations are perfect. Never yet during these eight years that I have sent

for delineations, or caused such to be sent, have I found the delineations more correct in each and every item than those given from locks of hair. I have sent those of 'Kitty,' 'Grace,' and 'Florrie' to their parents, and they too own and are surprised at the truth of every sentence. I shall have probably another half-dozen for your art this month. The reading of J. T. C.'s, Mrs Coates, is simply astounding. I read the same without mentioning the initials to my family, and the big ones cried at once, 'It is papa!' I see by last number that . . . . and . . . . were sent direct."

"Liverpool, July 16, 1894.

"My dear Mrs Coates,—I do wish you lived nearer my home, so that you could see for yourself the delight and surprise your readings give us all. I would like to have a long talk with you, and hope to do so when I visit Scotland. I enclose you a pen, which belongs to a gentleman, and a lock of hair—lady, unmarried."

"Leeds, August 5, 1895.

"Mrs Coates,—Dear Madam, my husband and I were delighted with the delineation sent with lock of hair marked 'Primrose.' I enclose you another lock marked 'Mabel.' In fact, we are all delighted with the delineations you have done for our family. We cannot speak too highly of them."

Many letters came for help and advice relating to many matters—health, love affairs, and even business—in all of which Mrs Coates took a lively interest.

There were only a few occasions when she declined to render aid. Psychometry is not infallible, and has "nothing to do with the outsider that is going to win to-morrow; or the name, size, and weight of your guardian angel"; but for all that it has its sphere of usefulness. It stands in the place of a sympathetic friend, and gives counsels of sanity and self-help. Appeals came for assistance. The confidence of clients was aroused, and letters like the following came in and were sent on by the editor.

"Halifax, Yorkshire.

"Dear Mrs Coates,—I was more than satisfied with your faithful delineations of my husband and my daughter's characteristics. It was really astonishing; and herein please find enclosed a lock of hair of another daughter of mine, which no doubt you will examine as usual. Dear Madam, I do not know whether you are endowed with the inestimable gift of discerning the ramifications of disease in the human system through the same means as you are able to read character. If you are, I should very much like you to try your gift on —— She has great confidence in your probity and ability. Please send word if anything can be done.—I remain, for her and the family, yours most faithfully, "T. M."

The diagnosis surprised her correspondent, *who at least recognised her own symptoms*, and whose sufferings were reduced and cure announced in due course as the result of following some practical self-help advice. On

the whole, the correspondence was both interesting and instructive.

As to the manner in which these clues were sent in to the London office, and the nature of the communications, the following will serve as an illustration.

"Sinclair Gardens, W. Kensington,
London, W., August 16, 1906.

"Dear Madam,—I shall feel obliged if you will send me delineations of character from the three enclosed locks of hair. I may mention, many of my friends have sent to you for character sketches, and the results have been very satisfactory. The names are as follows:—Nelly, age 43, spinster. Daisy, age 19, spinster. Kitty, age 18, spinster.—Yours very truly,

"E. M. L."

In the majority of cases, locks of hair and other clues were gathered from friends and others to whom the "New Feature" in the *Housewife* was presented, so that the handwriting of the sender had nothing to do with the delineations sent out. It would be an easy matter to give hundreds of instances like those above, in which accurate readings were given, and neither the editor, Mrs Coates, nor myself had the faintest idea of the person or persons to whom the clues belonged. After working for three years on these lines, conviction was soon forced home, not only of the reality of the Psychometric Faculty, but also that it could be exercised without the suspicion of Thought-transference. By the foregoing methods we did our

best to eliminate it. Of course it is not an easy matter to get rid of this suspicion or suggestion of Thought-transference. *But the determined effort of trying to influence a Psychometer by Thought-transference is not so facile as one would think, by those who fly to that explanation on all occasions.*

While from 1886 till 1896 I was more or less engaged in Scotland with Mrs Coates, there were not a few experimenting on their own account throughout the country. I naturally exclude those who went into the matter from other than a purely scientific desire to ascertain the facts or the possibilities of our psychic nature. Professor Barrett had already arrested some attention by the reports on "Thought-Reading," which were issued by his committee in the *Journal* of the S.P.R., and also reported broadcast in the daily press at the time. Mr Frederic Thurstan, M.A.—now well known in Psychical Research circles as a man of culture, a writer, and speaker—commenced a series of experiments at Hertford Lodge, Battersea, in 1895, which have been carried on with more or less success, not only there, but in various other meetings, until recently, for the culture of psychic gifts.

Mr Thurstan desired to bring together the scattered amateur psychic talent of London and the suburbs, to see whether, by a series of regular meetings for practice, they could not test and develop their gifts and discover among them the best methods of psychic education. And to start, this gentleman invited, through the

public journals, attendance at his rooms, devoting different meetings for the culture of the various branches of the subject. The response was very gratifying, and the Delphic Circle was formed. After weeding out, or the dropping out, of the indifferent or the merely curious, he succeeded in getting an average attendance—at first—of a dozen or so ladies and gentlemen, who had leisure to attend in the afternoons or evenings. It was found that those who came in the afternoons got better results than those who attended in the evenings. And the suggestion arising from this is, that a hard day's work—commercial, literary, and what not—bringing about a more or less exhausted physical state, was not conducive to the exercise of the Psychic Faculties. That, in passing, is worth bearing in mind.

After a year's trial, Mr Thurstan gave in a public lecture before the London Spiritual Alliance, on Friday, November 6, 1896, a report on their first year's experiences and proceedings. The lecture was reported in *Light* of November of that year. These researches were not confined to Psychometry, Visualisation, Concentration, Passivity: Thought-transference, Mind-reading (akin to Telepathy), the transference of images, pictures, and words by Thought-transference, Clairvoyance, Crystal-gazing, and Automatic Writing, etc., were also features in the investigations. Out of some seventy meetings, twenty-seven were given that session to Psychometry.

The year's work proved very satisfactory, making it so clear that the existence of Psychic Faculty could be

demonstrated, that this courageous and patient investigator went on with the interesting work for four years longer, during which time many excellent Sensitives were developed. Having carefully felt his way, he, in 1900, turned these gatherings into lecture classes, the members meeting for instruction, and to learn how to practise and develop in their own homes every kind of subjective and active psychic reception and projection. In this way larger numbers were instructed, and the majority found more time and facility for practising at home. Latterly, and till recently, this work has been carried on in the rooms of the London Spiritualist Alliance, but is now discontinued owing to Mr Thurstan having removed to Old Windsor. Such is a brief outline of the work done under the direction of this thoughtful and painstaking expert during the last ten years, and without fee or reward, purely for the sake of Psychic Science.

These circles were neither formal nor stiff—they met more like a family party; the members were musical, or lovers of art, or had tastes more or less common to them all; they enjoyed each other's society, and interested themselves in matters of—PSYCHIC—interest, which they were studying with the aid of each other's gifts, and under the direction of a teacher capable of guiding them. There is no reason why similar reunions should not be established throughout the country. They would be much more healthy and interesting than insipid "afternoon teas," and other sickly, gossipy time-killers.

Of the Psychics developed at these reunions, I may mention one or two who have come prominently before the public during the last few years, viz.:—Mrs Thompson, who for two years gave her services—weekly and freely—to the late Mr Frederic Myers, and brought conviction to him in several wonderful cases of clairvoyance and trance which undoubtedly proved Telepathy from "a departed." Then there is Mr Alfred Vout Peters, who is now a well-known Clairvoyant and Psychometrist, as well known all over the Continent as at home. Mrs Laura I. Finch, who is the Editress of *The Annals of Psychical Science*, and who placed her psychic talent of Automatic writing at the service of Professor Richet for his experiments. Mrs Stannard, an excellent Psychometrix, whose powers have been well received in France, in India, and in England, but also known as a writer to the Psychic Press, and a lecturess of ability. So much for independent research and the results. Many interesting, curious, and astonishing cases could be given, but space will not admit. Of other experimenters, those reputable Psychics, Mr E. W. Wallis and Mrs M. H. Wallis, published an excellent work, *A Guide to Mediumship and Psychical Unfoldment.* Part III. of that work treats admirably of "Psychical Self-culture," "The Soul and its Powers," Psychometry, Clairvoyance, etc. Besides these authors and Mr Thurstan, I am not aware that there has been any serious attempt made by others to investigate Psychometry in Great Britain.

After this book had been submitted to publishers,

in the winter of 1904, I commenced a new set of experiments, which I demonstrated through the agency of an advertisement in the pages of *The New Thought* magazine, London. This brought me a fresh batch of applications from all parts of the world—Australia, New Zealand, South Africa, India, the West Indies, and the Continent—while also a number of applications were received from home. Out of three hundred or so readings, the majority of which were psychometric, only three proved what I call failures; the rest were as remarkable as the best done for Mr Stead. There were testimonials in abundance; but as similar testimonies have already occupied too much space, I merely mention the fact. In addition to this, Mrs Coates has been sitting for the last ten years as a Psychic, and with considerable regularity, as did Mrs Thompson with Mr Myers (weekly and freely), with Mr John Auld. Careful shorthand notes have been taken of these sittings, and may yet be published. Whether I am considered a fool or not in the opinion of the omniscient reviewer for the press, in stating what has been advanced, however, I can hardly refrain from doing so. I commenced experiments as far back as 1875, and have also both seen and heard enough to convince me that Buchanan and Denton struck a rich psychic vein in human nature by their psychometrical experiments. *But had it not been for my knowledge at first hand*, these pages would never have seen the light.

Mr Newton Crosland gave the following in the *Psychological Review*:—

"On one occasion I procured from an invalid, a relative, a lock of hair, in order to obtain from a clairvoyante some advice respecting the management of the invalid's health. When the lock of hair arrived the clairvoyante could make nothing of it, because it had been through the hands of so many persons, who had all smudged it with their atmospheres, and the clairvoyante could not even, without great difficulty, discover to whom it belonged. My instructions were to procure another lock of hair, to be cut by the sufferer herself; and the lock was to be dropped from the head direct into a piece of silk, and to be at once folded and sent by post in a letter. When the silken packet was given to the clairvoyante, she opened it, and finding no other atmosphere but the invalid's clinging to it, she was at once enabled to tell me the name and the residence of the sufferer, the whole history and diagnosis of the case, and to prescribe remedies. Through the atmosphere thus conveyed she was enabled to place herself *en rapport* with my invalid relative, and to give me all the required information."

This is a case of Psychometry plus something else—what, is not clear — possibly clairvoyance. Mind-reading will not do, or why was the information not given to Mr Crosland in the first instance? The diagnosis and cure of the patient could not be traced to either Mind-reading or to Thought-transference, although (but very improbable) the name and address might. It was a case like that recorded of Mr Tetlow, in which there was a play of the Psychic Faculties.

Mr Thurstan, as an experimenter of wide experience, expressed the opinion lately that it has always seemed to him that neither Buchanan nor Denton proved the theory of Psychometry; that the object or clue itself "holds the record," so to speak, and the Psychometer has a special sense of reading or responding to that record. This may be the true explanation, he admitted, but he did not think the old writers proved it conclusively. He thinks that there are other explanations of the phenomena: such as, for example, that of Telepathy from some brain, present or absent; or by the inspiration of the knowledge by some invisible spirit-occupant of the Psychometer's sub-consciousness; or by the excited or elated or concentrated sub-conscious attention getting into a metaphysical state where time and place cease to exist as such. This is the theory also put forward by Carl Du Prel and C. C. Massey. It was always Mr Thurstan's hope to discover in the successful experiments of his various pupils which of these theories is the true one, or whether more than one explanation is required,—the results being sometimes from one method and sometimes from another of the soul's intuitions. Indeed he added, "I cannot say that I have yet been convinced that any one theory explains all the good results." So long as we get good results, which go to prove the possession of the Psychic Faculty, all theories may readily stand on one side. I am of the opinion that both Buchanan and Denton established their case that the clue holds the record, and that the Psychometer *senses*

the same, according to capacity. The clue, at the same time, acts as a point for psychic concentration. Take this as a trifling illustration. Mr Thurstan on one occasion gave to Mrs Thompson a letter from a new servant to psychometrise; it had been written to engage to act as housekeeper, and she was a perfect stranger to him. Mrs Thompson did not see the letter or take it out of the envelope, but after holding it for a little while wrote down, "I get the name Margaret Pointing"—she is such-and-such a character. She is engaged to a young man of the name of George, who looks very sheepish with his eyes. With the exception of the surname "Pointing," Mr Thurstan subsequently ascertained that all the information given was absolutely correct. Now had the Psychic read the *record*, there was nothing in the contents of the letter to give the information, which in my opinion was gleaned from the *clue*, so common in these experiments. Mind-reading, Telepathy, much less Spirits, external to the sensation, have nothing to do with the information obtained.

In Mr Crosland's case the *clue* had been, in the first instance, smudged. I am afraid that all sensitives do not get their clues free from smudges. I have noticed when Mrs Coates obtained locks of hair and other articles which had not passed through a variety of hands—were received direct by post—that the readings were more facile than in other instances.

There are two things which correspondents should avoid, as a rule, in their approach to a Psychometer:—

(*a*) Offer no opinions and make no suggestions, and

do little else than place themselves in communication. Brevity in their case is the soul of wisdom—perhaps wit.

(*b*) In all cases do all that is possible to keep the *clue* free from other influences.

Readings from *mixed* influences are not without their endorsement of psychometric faculty. Among many curious clues sent for reading was a brown-paper package left by a gentleman who wished to have a reading whenever Mrs Coates was at liberty. She was not at liberty then, but the following was written in due course and sent on to him:—

"The foundation of this interesting little table-cover was originally 'an old man's handkerchief.' It was intended to preserve it as a remembrancer of an old and valued friend of the family to which your wife belonged. The lady who taught your wife the crazy work did a good bit of it herself, your wife doing the rest. She fully intended after marriage to finish this work properly, but so many things intervened in her short married life that the desire to do so passed away. At any rate it was put off till a more convenient season, which never arrived for her. To go more fully into details, I am impelled to say that three persons have helped to sew the silk-work over the original pattern on the handkerchief.

"The first was a tall, prepossessing lady, agreeable in manner, orderly and precise; artistic and poetical; ambitious and anxious to excel in all her undertakings.

"The other lady was more careless, fond of praise, yet slovenly in habits and surroundings. In fact she was

more of a mischief-maker than anything else. Her time was mostly taken up assuming to be a sincere friend, and doing a deal of mischief behind the scenes. She was no true friend of your wife's. She got a good deal of her confidence. The third lady was your wife. She leaves a decided influence upon the work, but not so marked artistically as the first lady who taught her this work. At the time she did this work she was very buoyant and sprightly, and did not care to bestow too much time on anything sedentary. But having a great love of the beautiful in nature and art, her taste for colour, form, and arrangement was very great; when she really settled down to do anything in that way, she was very neat-handed, and liked to do and to see things done properly. In her quieter moods she was calm, reflective, and far-seeing. Her impulsiveness made her very much misunderstood by all, even by yourself. Many bitter moments she had in consequence, which she kept to herself, being very sensitive. These inner sorrows injured her proud spirit considerably, and reacted on her bodily states, injuring herself and her offspring—unconsciously. Your wife was tall and physically strong. She was also full-blooded, and liable to inflammations and fevers, and in certain conditions anything vexing her would cause the humours of the body to become unhealthy and a fit subject for blood-poisoning. In health, a warm-hearted, loving, and devoted woman, conjugal, and very fond of children. Would count nothing a sacrifice for those she loved. She noticed at a glance any indifference

toward herself. When speaking, did not mince matters, and would be straightforward in expressing herself whenever she thought that justice compelled it. I may say your wife was very musical, and dearly loved harmony in everything and everybody. Discord always brought out a passionate indignation, but not for long. She was very forgiving, but could not easily forget. I may also say that the influence from this conveys to me a truth of which you have never been aware. It (the work on the table-cover) was commenced before she ever thought of being your wife. The foundation (the handkerchief) belonged to the gentleman she meant at first to marry, and he was very fond of her. He died, and so it ended. Her father meant her to marry a young man of his choice, and she would have done so had you not come upon the scene. She at once recognised her love for you, as she at all times knew her own mind. . . . . The foregoing is all I seem to be able to get from this."

Some days after the gentleman received the foregoing report, he called and said that one of the statements was of a nature he had no means of checking. It might be true. He did not know that it was untrue. As for the rest, the descriptions of the three ladies were correct—indeed, true likenesses. There were also some things which he had since learned from his own family, pointing to the probable correctness of the statement that all three had something to do with the work on this article. As to mixed influences, it had been in his wife's possession at home, and was for years

in the household of those with whom he lived, and had lain on a small card-table in the drawing-room. It had been brought to their new home by his wife, and had, as suggested, never been completed.

There are one or two reflections to make on the above. Mrs Coates knew absolutely nothing of the history of this article. She first saw it when the parcel was opened. As she was impressed, she wrote down the statement, with all its improbabilities, "just as it came," although she did not know, and could not know by the ordinary channels of sense, to whom it belonged, etc. The facts remain, however, that after a lapse of nearly eighteen years, during which this article had been handled by many, the salient traits of character and the appearance of the three persons who had most to do with it in the past were revived and pointed out. Mrs Coates agrees with Mr Thurstan, and believes she was influenced by an "invisible spirit-occupant of her sub-consciousness." As in the case recorded of Mr Tetlow on page 103, her knowledge might have been inspired by the Spirit most interested. Indeed, that has been claimed.

While it is desirable to get clues as free from mixed influences as possible, I am still of opinion that the results depend as much on the liberation of Psychic Faculty in the sensitive as in the article or clue.

The Psychometer is one gifted with Psychic Faculty, and is, *at times, intuitive* in a more than usual degree. The intuitive faculty exhibited by the sensitive is complex, by which one *feels, sees, hears,* and *knows,* or is impressed with knowledge concerning persons,

things, events, present, past, or to come—generally in the near future—in a super-normal way.

The Psychometer is liable to be impressed with the Thoughts of other persons, not exactly as in Thought-transference experimentation, due to what I would call, for want of a better way of expressing it, the emotions of Thought. The Psychometer is sometimes conscious of the source of these emotions—can tell from whence or from whom they come. At other times they appear to be conscious only of impressions which seem to reach them from the "Thought-atmosphere," by which all are surrounded, and which takes more the form of an inspiration of ideas than an "awareness of personal influence."

These sensitives become "aware" of events which have taken place, or are taking place, or are about to take place, concerning which they can have no possible knowledge through the play of ordinary faculty—certainly not through the avenues of the recognised senses. That such persons are percipients, "Psychics," and may be susceptible to Telepathy from the so-called dead as well as the Living, is not an improbable or indeed an unreasonable surmise, but that—as some claim—all these extra-intuitive impressions come from discarnate souls, appears to me to be absurd on the face of it. There is no need for a far-fetched theory to correctly understand Psychometry, although many earnest men and women find it easier of credence, than to believe that all the results are due to the play of Psychic Faculty in the individual.

The Psychometer is sensitive to the aura of things in

amulets, rooms, houses, etc., from which depressions, exaltations, and visions may arise; also strange noises, and voices which may be vibrant to the subjective sense of hearing. The Psychometer is sensitive to the thoughts of the living and the dead whose auras impinge his own. By Psychic Faculty the sensitive is often placed in touch with the Invisible, with its stores of knowledge, which, however stimulating to future life and action, cannot well be given expression to, although much is exhibited in inventions, inspirations, in literature, science, and art.

Human nature is an open book. Psychometry discovers the latent powers, and encourages their development on right lines, and has often exposed that which was concealed. How often have men gone out from the presence of a Psychometer abashed, or perhaps defiant, into whose presence they had entered but a short time before. The good or ill, or both, in all is impinged on the aura emanating from each, and the character is unravelled as the sensitive comes in contact with that aura or magnetism. Who has not felt this guiding and warning influence, which they could not trace to the intellectual exercise of judgment on their part?

Psychometrical sensitiveness is a priceless possession when properly exercised and understood. But where not understood, this sensitiveness becomes a great burden and has been instrumental, through ignorance, of unbalancing many lives. Especially when very sensitive persons are left exposed to the morbific influence of auras, of crimes, of violence, and all their associated demoralising undercurrents.

All persons have not the faculty to the same extent. The true Psychometer, like the musician, poet, etc., is born, not made. He or she has innate faculties which express themselves on the lines of their truest gratification. The musician and the poet assiduously exercise and practise their gifts. So should the Psychometer. I have noticed some persons who gave promise of being admirable painters, and whose work was really good, who failed because either business or marriage made greater inroads upon their time, to the neglect of their art. In time, they lost their touch from want of practice. Ladies whose voice captivated as they sang, whose touch brought sweetest harmonies out of the instrument they love best, have neglected both when marriage and a family—especially the latter—come in the way. They could not sing as of yore, and the fingers refused to obey the mind from want of practice. In a similar manner, I have noticed, when there was a long break in psychometrical practice, that had an equally detrimental effect on the subsequent readings. I would suggest to those who have reason to believe that they have Psychic Faculties, or something of psychometrical sensitiveness to take on impressions, *to exercise them seriously, regularly, and with judgment.* There must be no running away with the emotions. There must be no elevating of Psychic Faculty to a seat of infallibility. Psychometry can be developed. A few hints, in addition to those given in the present chapter, will be given in the next.

1-21-75

CHAPTER VI

PSYCHOMETRICAL PRACTICE, *continued*

THE hints given in this chapter are general rather than particular, but they will be found none the less valuable on that account to those who wish to take up the practice of Psychometry.

In the chapter dealing with "Nature's Invisible Forces," I have shown that there is an aura which proceeds from all things. In man this is called *nervaura*, as that best represents its character on the physical side. This invariably partakes of the character and is impregnated with the history of its source. I think that this has been pretty well demonstrated by the variety of cases already given. In this chapter a few more will be given as aids in practice for the learner, with suggestion, where possible, on procedure.

One of the factors by which the presence of *nervaura* may be detected as emanating from the surface of the body is caloric (or heat), which sensation may be readily felt by the hand held an inch or so from the body of the person examined. The hand of the Psychometer will be sensitive not only to the heat, but also to the

character of the emanation, and the Psychometer will be impressed either by its healthy or its morbific nature. Some persons are sufficiently sensitive to be affected by the character of the aura when twelve feet from the patient, without being sensible of its temperature—a fact which might be readily illustrated in the history of contagious and infectious diseases. As one ripens in sensitiveness and experience, the Psychometer will not only be impressed by the heat, the healthfulness or otherwise, but by the psychical characteristics of the person from whom the aura radiates. This aura produces various effects: the purely physical—such as affect a thermometer; pathological—as in infectious diseases; social, attracting or repelling, as in the influence of personal magnetism; and in the deeper psychological traits of innate worth or the want of it, which can be detected by the impressions which it makes or arouses in the Psychometer's mind. This is not all: wherever these emanations have penetrated they have left their impress—undetected and invisible to ordinary sense perception—which are *read*, *seen*, *felt*, by the subliminal or Psychic Faculties of mankind.

If instead of the examination of a patient by a physician, as in the diagnosis of disease, some clue—article of dress, ring, lock of hair, etc.—which had been in contact with the patient was psychometrically examined, while no thermal test was possible, not only would the disease, but the mental and psychical state of that person would also be clearly diagnosed. This important fact has been abundantly proved by experi-

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PSYCHOMETRIC EXPERIMENTATION.

[*To face page* 143.

ment, and is of obvious benefit, especially to patients at a distance, who could then be well advised and even thoroughly treated through the agency of the post, or "by mail," as they say in the States. Equally effective readings have, as I have shown, been obtained from many objects; a relic, perhaps, which had been the treasured possession of someone departed. We have had such experience; and from such objects as a watch, a locket, and a book-mark, which were from time to time left with Mrs Coates for a reading, some very interesting information was gleaned, and these psychic histories were in a great measure verified afterwards. There is nothing like psychometric experimentation to bring clearly home the fact that the aura of persons, objects, etc., also retain their histories.

This can be demonstrated in the following order of experiments:—

(*a*) In the diagnosis of disease, either from contact or proximity to the patient, and from the aura of articles obtained from the patient.

(*b*) In benefits conferred on patients by the healthy *nervaura*—generally called "Magnetism"—conveyed to them from healthy persons, with intent or by mere presence, whether friends, nurses, doctors, healers, etc.

(*c*) In testing the influence—healthful or otherwise—of one person on another, such as in cerebral exploration; in operating on different parts of the body; and in healing, as in "the laying on of hands."

(*d*) In experiments with articles, substances, etc., with which human beings have had contact in the

past—relics, amulets, etc.; also the relation of these substances to hauntings and to Psychical Research phenomena generally.

These four classes, *a* to *d*, will be beyond the range of the beginner's first attempts, and may be safely left over till he is convinced of the possibilities of:—

(*e*) In which character can be discerned, and the surroundings of the person *sensed* (in their absence) from a simple clue, such as a lock of hair, ring, letters, etc.[1]

(*f*) In which the character and the personality of the departed—and, may be, their deferred thoughts—can be described from an old garment, lock of hair, or other article or relic which once was theirs.

[1] Mr Thurstan says:—"We found by experience that the best objects to practise upon were letters in which the writer was in striking circumstances, or showed some strong emotion or mood; or else trinkets or relics once in the possession of some strongly marked personality. These letters and objects were brought by various members. It was the rule that all letters tendered should be taken from their original envelopes and put into fresh covers. Without doubt this made the process of sensing the more difficult, but it removed the chance of assistance from other faculties such as graphology. The Psychometrist was allowed to hold the finger and thumb inside the cover against the writing, or to place the object to the forehead. We sat around a table, and each having a letter or object allotted to him, recording any impressions on paper. The Psychometrist was usually informed of the sex of the writer, and sometimes was required to investigate on particular lines. In such cases the facts were noted by me."

The foregoing is taken from an article on "The Development of Psychic Gifts," showing the method of procedure adopted at first in the class for Psychometry, of which accounts appeared in vol. lv., *Borderland*, p. 52, and will most likely prove of service to experimenters.

For practical and personal experimentation, *e* and *f* fall within the range of immediate investigation and demonstration, and should be the first attempted by the novice. Many very highly endowed Psychometers commenced to practise in this way.

The nature and the character of the aura, emanations, etc., will vary according to the mental and the physiological state of the person from whom they proceed. This is in perfect harmony with all that science has gleaned of emanations, inorganic and organic, and of the more subtle forces—odylic, magnetic, N-rays, etc.

In psychometrical research we have discovered that the character and the influence of the aura varies, not only with the state of the individual, but according to the portion of the body from which it emanates. This can be demonstrated by more advanced experimentation in cerebral research, which, however, can only be entered upon by qualified and experienced Psychometers. This can be proved in a twofold manner:—

First, from experiments on the head, every portion of which (the sensitive will recognise) possesses its own distinct aura of emotion, morals, impulse, and intelligence.

Second, by the various sensations experienced by the person operated upon, who, according to sensitiveness, will feel distinct sensations as the experimenter passes from one region of the head to another.

"When the hand is placed lightly on the top of the head," said Dr Buchanan, "barely touching it, the effect of stimulating the adjacent brain is to produce a pleasurable calmness, a comfortable, bright, and

amiable feeling. On the side of the head, at the base of the brain, and close to the cavity of the ear just before and behind it, the effect is at first gently stimulating, but gradually assumes an uneasy, irritative condition, which it would be unpleasant to continue. On any portion of the forehead the effect is intellectual, bright, or thoughtful, according to location; and in the temples—an inch or more behind the brow—the application of the fingers produces a quiet, passive, rather thoughtful, but dreamy condition, which inclines one to close the eyes and pass into somnolence or sleep. At the base of the brain behind the mastoid process (junction of the head and neck) the effect is a general stimulus of animal life and muscular strength."

Should the experimenter be a person of great vitality and natural healing power, he will be able to induce many remarkable cures by the imposition of the hands on the head of the patient, when aided by an intelligent appreciation of the influences which may be exerted in this manner. "A Guide to Healers" could be readily written on these lines, and may in the near future be given to the public.

THE ATTITUDE OF MIND TO RECEIVE IMPRESSIONS

I wish to state, for the benefit of those who desire to practise Psychometry, that the states of mental and psychic sensitiveness and of physical activity in the individual are opposed to one another. The passivity necessary to *perceive* the influence, or get into *rapport* with the different auras from persons or from articles,

is not possessed in a state of physical activity. To perceive the pictures, and to correctly gauge the impressions arising from the auras aforementioned — particularly traces of the same which may be left in rooms, furniture, trinkets, or articles of apparel—one needs to be in an impressionable state, such as is generally co-ordinate with the non-activity, or nearly so, of the physical senses, as experienced in trance, hypnosis, the last stage of drowning, on the borderland of sleep, in dreams, and in that quiescence of all physical activity, proceeding or co-ordinate with the majority of all Telepathic experiences. When alert and using our muscles, we not only diminish our sensitiveness, but we act on others instead of being acted upon. A quiet, relaxed muscular position, such as one takes sitting at ease in a chair, in a warm, comfortable room, is favourable to that passivity, and also to that mental activity necessary to psychometrise.

While in a passive, non-active state, one may be affected—agreeably or disagreeably—by the aura of another. Thus a physician entering quietly into a sick-room may be able, from the state of his own feelings, to accurately gauge the state of the patient's health before actually seeing the patient and going through the usual inquisitorial process deemed so necessary by most patients. Many medical men have had this experience, finding that their subsequent examination of the patient but confirmed the *intuitive and subtile feelings* experienced by them when they first entered the patient's room.

One who is sufficiently sensitive and in a proper receptive or passive mood at the time, will correctly sense or intuitively gauge the character of those met for the first time, by the impressions which such persons create on one's inner sense. They will be liked or disliked before there is time to bring one's intelligence to bear on and analyse the impressions received.

The psychometrical process is one of passive perception in an amiable and receptive state of mind. Those who would psychometrise should always bear this in mind, not forgetting that it is possible for one to be very successful in Psychometry at one period and have the most erroneous ideas and impressions at another. In the first instance they receive their impressions when in a proper, tranquil, and passive state of mind, while in the last instance the mind was not in a receptive state, but quite the reverse; possibly all their own feelings were aroused and active. Active, energetic, talkative people are seldom good, intuitive judges of character. They are so full of themselves, especially if they are people with a mission—political or religious partisans—their judgment will be warped; they will be incapable of receiving correct impressions of the motives and the characters of those with whom they come in contact. If they do not know the motives and cannot estimate the characters, they will attribute motives and conjecture character, colouring the whole with their own particular animus, their particular political choice, religious outlook, and personal

characteristic bias. The average child of three to five years of age is capable of forming more correct estimates of character than they. To psychometrise, one should be free from all strong emotions, and, what is a *sine quâ non*, empty of self.

One requires not only to be sensitive, but also to be *at the time* in a proper receptive or passive state to receive correct impressions. In experimenting—say, in holding a letter, lock of hair, or other article from which certain impressions, (generally faint at first) are received—it would be injudicious to commence either reasoning or permitting one's self to become excited about the impressions, visions, and what not, which might happen with a novice; there can be only one end to such experiments—failure. The passive state would cease, and, instead of being clear and distinct mental or psychic images, the impressions would become faint blurred nothings.

In the passive state, the mind is like a placid lake on a summer afternoon, when sky and cloud and surrounding scenery are correctly reflected, and the bottom of the lake itself is clearly visible: the touch of an oar, or the falling of a fly cunningly cast on the surface by a disciple of Izaak Walton—a small pebble from a boy's hand, or aught else producing the slightest ripple on the surface—obliterates all the pictures which charmed the eye but a moment before. In a similar manner, self-conceit, excitement, haste, and even anxiety destroy the necessary placidity—sensitive impression-ability—of the mind to receive and to note one's

psychic feelings and visions, etc., and to correctly register such impressions.

"If this is so," it may be asked, "how is it possible to receive or to have correct impressions, when there are so few persons free from some of the defects referred to?"

Apart from the necessary sensitiveness, *which must be innate*, the rest is a matter of training. Just as one trains for music or shorthand, and finally plays or writes without effort—or, at least, without appreciable conscious effort—so one must train for Psychometry, and this can be done just as readily and as usefully as learning music or to write shorthand.

It is impossible to hear the voice of a friend correctly if one persists in talking at the same time; neither is it possible to get correct impressions, or form correct estimates of their impressions, if fussy, self-important, or taken up either with self, or with mental activities outside the work in hand.

Passivity and receptivity can be cultivated without loss of individuality, or the subordination of a single faculty of judgment or of volition. *Passivity is best attained by posture, muscular relaxation—as when sitting or reclining at ease—conjoined with a quiet mental alertness to note all impressions.* Such play of Psychic Faculty does not call for—as in mediumship—the subordination of the intellect to some Spirit, but for its conscious exercise and discrimination in regard to all impressions recorded.

Correct impressions will come all in good time.

Success begets success; one fairly satisfactory experiment prepares the way for another. This has been the experience of all the leading Psychometers, and both Buchanan and Denton bear record to this fact. In this, as in all things else, so far as human judgment and endeavour go, PRACTICE MAKES PERFECT. Some persons make much more successful students than others; much depends on temperament and intellectual fitness. Thus it is in every department in life. It is only by experience in experimentation that proper sensitiveness, and an orderly discipline of the mind to control the phenomena, are developed. It will be found by practice that not only are rapid and fleeting visions and impressions arrested and made to stand still, so to speak, for examination, but thus it is that the Psychometer becomes able to distinguish between impressions which arise from the articles or specimens examined, and those impressions which emanate from one's own fancies, wishes, and interpretations. Practice brings into play the inner or Psychic Faculties; liberates one, for the time being, from the dominance of the ordinary senses, from the hurly-burly of active life, with all its action and strenuous conscious endeavour, and lets calm INTUITION—which is the psychometric faculty—have free course.

The ability of each person to experiment will, of course, vary. We may take for granted that improvement will come with practice. Some Psychometers will succeed in one class of experiments who fail in those requiring not only a keener sensitiveness, a longer

training, but special intellectual fitness. Then, for ordinary differences due allowances must be made. One sensitive will give one description, a second another, and so on; and although these impressions appear to be different, they will be correct views, as it were, from different aspects. Thus, in character-reading, one psychic will accurately gauge a man's public career, which will accord with all the main and known facts of that life; another Psychometer, from the very same specimen or clue, will present a keen analysis of the mental faculties, endowments, motives, ambitions, and failures, and the inner life of the individual. Both readings will be very different, and yet very true. But only those who know something of the man's public career can testify to the accuracy of the first, and only his most intimate friends and relatives to the correctness of the latter.

Such differing readings as these, by different Psychometers, may at first sight perplex, and even present difficulties, but in the end will assuredly convince and sustain those engaging in this extremely fascinating, and at the same time all-important and far-reaching subject. Some sensitives will give a reading and yet not be able to say whether the person referred to be living here or has "gone yonder," belongs to the present, or is a worthy who has lived in the distant past. Others, again, will be quite decided, and make no mistake in the matter. "How can they tell?" Some say, they "have an impression to that effect"; others say, "that they know in this way," when there is a

time-back-ground to their vision, reading, or impression, the person is living in this world; when there is none—no perspective, as it were—they can *see*, *feel*, or *sense* the individual *only*—they know that the person is no longer connected with this life, and they give forth this impression, and in all cases it has been discovered to be true.

There are degrees and degrees; all cannot be sensitive in a like manner, or be able to psychometrise with equal ability, but even the poorest beginnings often precede the most gratifying successes. The very sensitiveness and self-consciousness that interfere with first attempts are the factors which, under more discipline and experience, aid in the achievement of the most astonishing and enduring results. It is, however, best for the beginner not to attempt too much.

Valuable as Intuition may be, it is always well to bring it to the bar of judgment before acting upon it. Many claims have been made in the name of Psychometry which never would have been made had this course—a wise and thoughtful course—been acted upon. The great thing is to begin at the beginning, and then proceed cautiously. By and by, the right conditions and the right deductions will come naturally enough. Let the beginner keep in mind that *the psychometrical process is one of passive perception while in an amiable and receptive state of mind.* Always avoiding the error of jumping to the conclusion that, because first psychometric impressions, received in the above passive and amiable state, are correct,

that all impressions, received in *any state of mind*, must also be accurate. It is very difficult for a true intuitive impression to force its way upward into our consciousness through the crusts of a predominant idea, or to penetrate the overshadowing mental clouds of passion and self-conceit. There is nothing of being "in the spirit on the Lord's day" in these latter mental attitudes.

Each Psychometer, from the commencement of practice, will find out in due time the class of experiments—medical diagnosis, physiological and pathological explorations, healing or psychical investigations, character-reading, etc.—one or all of them—for which best suited. Some will excel in one direction and some in others. In any case a start should be made, and for this beginning two methods are recommended. The first is to experiment with a Psychometer; the second is to experiment with one's self. In either case conviction of the facts may come home to one. But without this foundation of personal experience, all else may appear leather and prunella.

TO EXPERIMENT WITH A PSYCHOMETER

Send to or give to him or her a keepsake from a friend, an autograph from a letter, *or a piece of blank paper* cut or torn from just under the signature of a letter. A little later (that is, when assured that the sensitive with whom experimenting has given evidence of the possession of psychic gifts), the articles selected may be covered with tissue-paper and concealed from observation, so that whatever the estimate of character

given, it will not be attributed to the specimen, to the handwriting, or to any other signs. If in the latter the Psychometer does not know the character of the writer of an autograph, or who has used the blank bit of paper submitted, so much the better. All the possibilities of Telepathy are then eliminated from the experiment. When the Psychometer's report is given, it should be submitted, with due and courteous precautions, to the person whose character has thus been surveyed, and perhaps laid before one or two of the friends, to elicit opinions as to the soundness or otherwise of the reading. There may have been failure, or partial or complete success, in the delineation. Perhaps some strong outlying feature in character has been pointed out, or it may be that only certain, but unexpected, subtile traits are described; or, again, a good summary of the entire character may be given. From an experiment like this a good beginning is made, because it is both satisfactory and convincing.

I now give two instances where the experimenters went to the Psychometer, and in these cases I give the experiments and the deductions as they appeared to the Psychometer. Mrs J. Stannard—one of Mr Thurstan's former pupils—delivered a lecture, on the "Facts and Philosophy of Psychometry," in the Regent's Saloon, St James' Hall, London, December 4, 1902, from which I take the following as reported in *Light*:—

"I will now give some simple illustrations of Psychometry, presented as typical cases of its various aspects rather than because of their intrinsic value:—

"Object experimented with: a gentleman's very small gold and pearl tie pin. It produced pictures of a beautiful calm blue sea, green foliage on the shore close by. The verdure is not European; I do not sense India. Where? I do not find out. Picture of a man in a small boat all alone; his dress is strange; again it is not Indian, nor quite like any national dress I have ever seen. He seems fishing near the shore; he stoops and picks up something. Picture changes; the same man is working in a small shop or room. I instinctively know rather than see that he is making the little pin I hold (pattern is unconventional, but otherwise might have been worked by a Parisian jeweller). I say to myself, 'Strange a fisherman and a jeweller,' then the scene of fishing was recalled, and I realised that he had found the pearl and was setting it. As he stooped over his work, I concentrated to read his thoughts, and became aware of a distinct feeling of gratitude, love, and something which seemed like superstition. They were difficult impressions to evolve in orderly manner. Taking the pin, and holding it in the hand, I observed a clear impression that the thoughts which centred around the children were stamped around the pin aura, and I experienced a strangely mystical feeling as though I held a symbol of life and death. This was all accurate in the main, and is an interesting type of Psychometry which reveals the power with which intense emotions and thought have to focus impressions which are not necessarily realised by pictures, clairaudience, or anything else. The man's external actions on the

physical plane were realised in pictures. The rest came in intuition and feeling.

"The explanation is as follows:—

"The owner was a doctor who had practised for some time on the Mexican coast. During his stay an epidemic occurred. He attended the family of a man—a worker in metals. Four children had succumbed, but the doctor succeeded in saving the fifth by unremitting care and attention. The father of the children, at a loss how to express his feeling of gratitude, decided to make something for the doctor. He went fishing to search for a pearl Small ones are sometimes found in the oysters near the coast. When he had succeeded in doing this, he mounted the pearl himself, praying as he did so that the good doctor might be protected and blessed for evermore. In this case the pin was undoubtedly the symbol of life and death.

"Instance No. 2, leading to Clairvoyance: object, a ring, handsome, like a lady's, offered me after conversation on Psychometry, by a gentleman, practically a stranger, a major in the Engineers. After giving impressions of characteristics belonging to a former owner (a lady) correctly, I am suddenly transported in vision to a tropical country, with sensations of heat and fatigue. I feel that I must be in India. I am in a train, and we seem to be travelling: the journey is very long. I say to the owner, 'Will this journey never cease? We must have been days in the train.' There comes a stop, though, but I feel as if I were only halfway through the journey. A picture comes; I see the

owner get out of train; he wears a pith helmet and linen clothes. It is about midnight; the station is very solitary and dimly lighted, it is hot and still. A few men, Europeans, all dressed alike in summer clothes, cluster in a little knot around him and talk; they then wend their way to a wooded village near, and I see only one bungalow surrounded by native huts. Close following the owner is a native servant; I describe his face and dress. At this stage the psychometric reading becomes disturbed and I enter another stage of impression—probably occasioned by the mind of the major, who, through my description of the servant, became mentally active and brought about the change. He did not move or interrupt me, yet I could only see this native servant, who suddenly loomed large on the mental vision and seemed to approach, making demonstrations of affection to the major, and, in fact, seemed as large as life standing near his chair. After that I put the ring down and demanded an explanation. It was not uninteresting; all that I had seen relative to the journey was quite accurate. Owner of ring had once been obliged to travel for a week, and had crossed India from Bombay to Calcutta, stopping half-way at a very lonely station; he arrived at night and was met by friends, and stayed with them some hours as seen. Native servant was with him, and major was wearing the ring at the time. Native servant died a few years ago after being his most devoted attendant for years, and was remembered by the major with great affection and sorrow for his loss. Some spiritualists would

probably say that the man's spirit was with his master; but I do not feel this need be the explanation, for it is natural that the owner of the ring, hearing the description of one he liked and who had passed away, projected a thought image of him which might affect me differently from the psychometric pictures, and might have made the vision large and near, in practically clairvoyant fashion. It was sufficiently powerful to disturb any further possible Psychometry.

"That I obtained in both these cases such clear visions and correct facts can only be due to the astonishing way in which objects link themselves with the world memory of the 'unconscious mind' of the owners. For both these men confessed to me they were prepared to find Psychometry another name for *thought-reading*. The first strove to 'switch' off his mind and thoughts from me; the second was deeply immersed in the motor-car buying for India, and concentrated his mind on the subject to see what I thought."

These cases are interesting, and illustrative of what can be done by Psychometers for their clients. I agree with the deduction that the clairvoyant vision of the native servant was not due to the spirit presence of that servant, and while indirectly associated with the clue (the ring), might all be traced to the unconscious action of the psychic strata of the owner's mind on the Psychic Faculties of the Psychometrist. The question, however, arises—"Would these readings have been so true to facts actually experienced if the owners of the objects were not present at the interview, and had merely trans-

mitted them by post?" I will now conclude these hints as to experimenting with others, and touch upon personal experimentation.

PERSONAL EXPERIMENTATION.—The mode of procedure is simple enough; but success may not follow first attempts, in which case it must not be concluded that such lack of success means failure. So far from being so, the apparent or even real failure should be a spur to endeavour to "Try, try, try again." Dr Buchanan once handed a lady a letter—the writing of which was concealed—and asked her for an impression. She held it for a short time, and resigned it with a sigh, saying that it was useless to try; she could make nothing of it. *She felt so depressed and miserable, and was so confused,* she thought "there was no good" in trying any longer. What was her surprise when she was informed that these feelings were a correct rendering of the impressions received from the letter—a letter written by a gentleman shortly before he committed suicide! The lady was, in fact, a very good Psychometer, but was not aware of it at the time her first experiment was made.

Mrs Denton, having become acquainted with Psychometry by an article which she had read in *Buchanan's Journal of Man,* vol. i., determined to try a few experiments for herself. She had no friends to whom she thought it wise to communicate her project, and wisely resolved to make trial herself. Her very first experiment was a great success, although she, for a time, thought it a very great failure. I herewith give

an outline of her procedure, as a guide to those who would like to experiment for themselves.

Having resolved to test for herself, Mrs Denton, while her eyes were closed, took a package of letters at random from among other packages in her letter trunk, then conveyed them to a drawer in her dressing-table, and waited till night, till all were retired, to experiment for herself. In the darkness, and while fully awake, she abstracted a letter from the package and held it to her forehead. In a short time, to her unspeakable joy, she realised certain distinct sensations from the letter; more than this, she saw the face and the bust of a friend; then she saw his room, then himself sitting at his writing-table—"perhaps writing this very letter." She could not doubt the influence, and was indeed as intensely thrilled by it as if she had been reading the original letter. What she now desired was the independent and corroborating evidence of the handwriting and the signature. She arose and obtained a light, and with that light came bitter disappointment and a sense of utter failure. The handwriting and the signature did not belong to the person whom her psychometrical impressions called up. Her friend, who had always written, because he must, in "words that breathe and burn," did not write the letter which she saw in her hands—a letter which had been written by one who was as tame and cold as her friend was afire with energy and spirit. Her first experiment had proved a failure, and with a feeling of bitter disappointment she put out her light and fell asleep.

In the morning her first conscious thoughts turned toward her experiment. "Was it a reality or a dream?" she asked herself. She turned round in bed, and saw the identical letter used in the experiment. It was no dream. Her disappointment was very bitter indeed. Before leaving the room she decided to return the package of letters to their proper receptacle and forget, if possible, her inglorious failure. Just then her eyes fell on a letter from the friend whose character, appearance, and surroundings were so vividly impressed on her before falling asleep. The truth came home like a flash. She had been no victim of an enthusiastic imagination. Those letters had lain together for months—the one all inanity, the other full of the fire of thought; the more powerful and vigorous character had been stamped on the other while they had been thus associated. Was it possible, then, that what had seemed a failure had, after all, been a decided success? Had she really *sensed* the more vigorous and the more vivid emanations? It was quite possible. Mrs Denton tried again, and with the result that she was most fortunate and sustained the highest anticipations, the enthusiasm, and the hopes with which she started her first experiment. Of course, it was not all plain sailing at first: there was much to learn; there were the emotions to control; the new feelings and the visions to be analysed and examined; the scenes in the biograph to be held in their course, by the exercise of the will, for that purpose; and there were errors to be eliminated incidental to the early stages of the development of her newly-found gift.

Mrs Denton—after Mrs Cornelia Dexter Buchanan—subsequently became one of the finest Psychometers that the world has ever seen since Dr Buchanan announced his discovery. She was well sustained by her husband in the long course of experiments in which they rendered mutual help to one another. That simple experiment, performed without a suspicion of Thought-transference, and in which by a first and private trial she sensed all that was to be gleaned from the stronger aura overshadowing that which was less effective, proved Psychometry to her, and laid the foundation of psychometric practice.

From this simple beginning, Mrs Denton was able to proceed to the fuller development of Psychic Faculty, and was one of those who *felt*, and *saw*, and *heard*, and *knew* in a super-normal way much which was real and true on this little earth of ours—much which others could not and did not know, under the circumstances—and she never once attributed her marvellous gifts to the influence and control of Spirits. Thus, from a bit of quartz she gave—in America—a finer and more perfect description of a scene in Australia, and of the value of the bearings, etc., than anyone on the spot could have done. She was in America, and the bit of stuff, the clue, came from a spot which neither she nor her husband had ever seen—thousands of miles away in a little-known gold-mining district in Australia. It was not until that spot was visited by Professor Denton, his son, and others many years afterwards, that the vividness of that description became truly known. In the

chapter on Psychometric Experiments, I have given a full account of her wonderful description of Fingal's Cave, at a time when she had never even seen the sea, or had the slightest possible actual knowledge of sea-bird life, or of the flora and fauna peculiar to such a district. Although the facts may be surpassing belief, they are true; and what it is important to remember in this connection is—"What is possible for one human being to accomplish, *may* be possible to another."

I had taken an interest in psychological subjects for years, and had read something of Psychometry—and, in fact, indulged in a little practice myself. It was not, however, until the year 1886 that I thought of testing the science with the aid of my wife. It was then done as a matter of sudden impulse. One morning I received three letters by an early post. I did not open them, and I did not know from whom they came. I put them aside till it was convenient to make our first experiment. When my wife was at liberty, I requested her to sit down and take up one of the letters, and, without looking at it, to place it against her forehead, and then tell me what impressions she received. This was the first intimation Mrs Coates had on the subject. After a little demur, Mrs Coates settled down to the task. Lifting each letter, without looking at the address or post-mark, she held them as directed, and proceeded to give me—with something of doubt and hesitancy—her description of the writers' appearances and dispositions, and what not. Her

descriptions were a little indefinite and confused at first, but in a short time I had a clear picture of each correspondent and the trend of the ideas of each towards myself. Two letters were from business men and related to business. The readings relating to their character and surroundings had no connection with the contents of the letters. How true or false these readings were I had no means of testing. They were strangers, and I did not feel at liberty to lay this experiment before them. The reading from the third letter was given in a similar manner, and it was equally interesting — indeed, it was amusing. Mrs Coates had now entered into the spirit of the thing, and I took a full note of what was said. I opened one of the letters; it was from a gentleman in Birmingham, of whom I had heard but had never seen, and he was a stranger to both of us. I decided, from what I had heard of him, to write and send him this reading, explaining the circumstances under which it was given, and to ask for a candid reply. In the course of a week or so, we received a kindly-worded and amusing letter expressing astonishment at all that had been said; especially the fun poked at his weaknesses, which, it appeared, had not only been correctly described, but had proved hindrances to him in a professional sense. He confessed to having had many readings by experts, in London and elsewhere; said he was an admirer of Gall and Combe and others; but declared that this reading was marvellously true in every way, and had revealed a more skilful description of his

character, defects, and outlook in life than anything which he had ever received, etc.

This was very encouraging, but it was not all. About eighteen months after receiving this letter, a gentleman called at our late home in Glasgow, and informed us he was "Mr So-and-So," of Birmingham. He spent the evening and part of the next day with us, and thus we had ample proof of the value of Psychometry in reading character.

These attempts with the three letters were the first I ever attempted in an experimental way. I say, in an experimental way, for there is little doubt that all Psychometers, long before they know anything of the science, or of the experiments associated with it, exercise Psychic Faculty in many ways; in fact, have had their private experiences, illuminations, intuitions, visitations, and what not, which they have in most cases kept to themselves, rather than—being mostly sensitive and serious-minded—expose themselves to the ridicule of their friends. But in the light of Psychometry there should be no need for concealment. Those who have any experience—a dream, a vision, an inspiration, a poem, an invention, an impression, or a Telepathy from the living or the dead—should add that experience to the sum of human knowledge. If worth anything, others will be benefited; if worth nothing, it will soon be forgotten, and go the way of all worthless things. Psychometric practice will help to discipline the impulses, impressions, and the intuitions, which, for the want of knowledge and practice

so often alarm, harass, and distress the sensitive. Sensitiveness and intuition may at times be inconvenient burdens, but, rightly understood and appreciated, become priceless possessions.

Sometimes the faculty of Psychometry is accidentally discovered, and that with pleasing and gratifying results. The late Miss Rowan Vincent, a most notable Psychometrist, probably one of the best in Britain, in relating her first experience in actual practice, said :—

"I first found that I had the gift of Psychometry when a gentleman put in my hand a ring, and asked me what I could tell him about it. The first impression was, it formed an ornament other than a ring; and then a scene of bloodshed and a great horror arose, which I had no difficulty in recognising as the Indian Mutiny. I saw the jewel in the hand of a soldier, who had it made into a ring and brought to England. The idea of hunger came into my mind, and I felt as if I wanted my breakfast, dinner, and tea all at once. The gentleman, I found, knew less about the ring than I told him; but he knew this much, that it had been brought over from India by a soldier after the Mutiny, and subsequently came into the possession of the soldier's brother.

"Another case. A lady of France brought me a small piece of limestone. First I went to the quarry, then to a magnificent building destroyed by shot and fire. I found myself in a spacious and beautiful apartment, with balcony, terraces, and fountains. The room was thronged with ladies and gentlemen in Court

dress or uniform. Going upstairs into a small room, I found myself in the presence of one I knew at once to be Napoleon. My visitor told me that the piece of stone was from the ruins of St Cloud."

It is clear that Miss Rowan Vincent had the gift all along, but it was only by accident—if there be such a thing as accident—she discovered the fact. Her ability in after years was most marked. Her demonstrations in public and private were most convincing.

Mr Thurstan, speaking from practical experience, says :—

"When I practised the faculty myself, I used to find my best successes were when I tried to forget (lose) myself—my own identity—in that of the writer of the letter or the owner of the article, and watch what change of mood or state of circumstances and surroundings seemed to come over my consciousness, as I watched its feelings—from the outside, as it were. To effect this systematically, I used to ask myself a regular series of questions, such as, Am I elated, radiant, busy, depressed, vexed, etc.? and waited for the psychic response. Where am I sitting? What rooms has the house? What other occupants? What is my health like? What my bodily feelings, complexion, features? What persons and friends are in my surroundings? Have I travelled in France; in the East; in America; on the sea? Have I any special emotion stamped on my memory? and so forth.

"In this way I used to get curious successes, which helped to convince my own mind that, in my case, I

was really identifying myself by a kind of sympathy with other personalities, as long as I kept myself in an impersonal state as to my own ego. For instance, I remember once a lady in my class handing me a letter to psychometrise. I wrote down: 'I am an educated University—Oxford—man, who is living in some lodgings at a seaside place in the West, and whose æsthetic feelings have been recently upset, as he writes, by seeing clothes dangling in a back garden. He is in a very morbid state, and perplexed in religious difficulties.'

"The above turned out to be all correct, but the lady had to write to her friend to discover the truth as to the episode of the drying clothes, to which the letter furnished no key, even if I had read it." While the reading is excellent, I give the foregoing more especially for the method of procedure. First, getting empty of self; second, identifying oneself with the *clue*; third, watching the effect of feelings on consciousness; and fourthly, the process of mental questioning, by which the thoughts are disciplined into something like coherent sequence. There would then be less confusion, blurred feelings, and mixture of things in description, which sometimes mar otherwise good readings: such as, when there is a hopeless attempt to describe the personal appearance of someone, what they are thinking or saying, and their surroundings, something after this fashion:—"I see an elderly gentleman—he is worried about something—he has an aquiline, perhaps a Greek, nose, would be

better—he seems to be distressed about a son—he has white hair—yes, beard. (One is not sure whether the father or the son has the white hair.) He is sitting at a desk—it is a large room—he has grey or grey-blue eyes—he is looking at a letter—the furniture in the room is heavy and massive—he has a wart on his cheek —and he is very angry with it (you are puzzled to know whether the elderly gentleman is angry with the wart, or the furniture, or the letter)—and so on. A little concentration and mental discipline come in useful here. The appearance should be described; next, the actions which arrest attention, the feelings, the son, etc., all in due order; and a fairly good reading would be made out. This systematic classification will become easy after a little careful practice in private.

We have seen how Professor Denton experimented, and some of the processes adopted by the discoverer, the late Dr Buchanan, to draw out the psychometric powers of others; also the valuable suggestions and experiences of Mr Thurstan. I have thrown out a few suggestions from our own experience, and drawn upon the personal experiences of others, as this seemed the best way, in my judgment, to help others to develop the psychometric faculty. We have shown what the results were when the *clue*, or object, was known to both parties, the experimenter and the sensitive, when known to one of them only, and when known to none of them; also where the deductions pointed to pure psychometric reading, and where the reading was partly accounted for by other causes, or where the

reading was due to Thought-transference, plus something else, some play of Psychic Faculty,—all of which should be helpful to the beginner. We have shown where the elements of failure can creep in, and a good reading be spoiled by a positive assumption on the part of the experimenter.

In concluding these remarks, it is well to point out that the experimenter should, as far as possible, be a recorder only of what takes place. He should never attempt, directly or indirectly, to influence the Psychometer. In the earlier experiments, it is permissible for the experimenter to know what the object or clue is, and to watch the growth of the impressions in the sensitive; and in a sympathetic way, while avoiding anything approaching leading questions, lead the sensitive to express her views freely, no matter how foreign, or absurd, or peculiar they may be; and, by noting what has been said about any important particular, save the Psychometer from the active state incidental to recording his or her impressions. In readings of character, an orderly mode of expression is suggested, such as reference to personal appearance, to health, temperament, to intellectual attainments, public and private influence, moral and social relations, etc., etc. This need not be insisted on at first: the main thing is to get all the impressions which strike the sensitive, whether they be faint, blurred, or strong and decided. After early experiments and experience, it is best to deal with clues of which neither the experimenter nor the sensitive knows

anything; and the results will prove most interesting and convincing.

Many gifted Psychometers do not require the aid of another; they prefer to retire into quietness with the clue, and, while holding it in one hand, to write out their impressions with the other. Others are able to experiment in public as well as in private. The whole resolves itself into a matter of experience, fitness, and confidence begotten of good results. To attempt to lay down definite rules would be absurd, as no two persons are alike, nor are the conditions of trial in any two cases alike; but I will repeat one sentence, and it is this: "*The psychometrical process is one of passive perception in an amiable and receptive state of mind*," and whatever comes to one in that state should be carefully noted, and, if need be, given effect to. Let the whole subject be pursued—not in grave awe, with fearsome fancies—in the healthy, quiet, and genial way in which any other sense or faculty, with which we have been endowed, can be usefully and honestly employed.

CHAPTER VII

THOUGHT-TRANSFERENCE AND TELEPATHY

It is a difficult matter to define what mind and thought are, and no serious attempt will be made to elucidate either. It will be sufficient for our purpose to take the ordinary accepted views—to speak of mind as if something about which there can be no doubt, and of thought as "a mode of motion" of that mind—an *act* of *thinking*—as distinct from mere floating notions arising (without an *act* of *thinking*) from mere sense-impressions. We are conscious that we have minds; we are conscious that we think and have thoughts; but we are not conscious of how we are conscious, or of how we think; and of mind in its essential nature we are ignorant. Mind is the name which we give to a complex series of mental operations, and thought may be one or several of these operations.

Mind may be an essential unity, but as far as we know it—as broken through the prism of cerebration—it is manifested in faculties, sentiments, propensities, emotions, in consciousness, will, judgment, memories, and what are called sense-impressions. These are but

names for various modes of motion of the mind. There are higher planes still, now recognised as Psychic Faculty, powers and emotions. The result is—as demonstrated in the experiences of mankind—that mind can act on different planes of consciousness, and that we may not only be conscious of the thoughts which arise within us, but of the thoughts which others think, whether they be near us or miles away.

"What is thought?" Thought is the *act* of *thinking* on one or more planes of consciousness. It may be intellectual, spiritual, religious, emotional, intuitional; it may also be a will-force with potential or actual dynamical energy—according to its source and motive from one or more powers or primary faculties of the mind. And with this somewhat elastic definition of what thought is, we may now consider: "What are Thought-transference and Telepathy?" Of the thoughts transferred, it will be generally found—in Telepathy at least—that *it is the intense emotional thoughts which are transferred and received.* How, we do not exactly know. As a matter of fact, all sorts and conditions of thought can be transferred and perceived.

Thought-transference, from a psychical standpoint, means "the transmission of definite thoughts from one mind to another, by means independent of the ordinary organs of sense." Such transfer of thought is evidenced by two methods:—

(*a*) By actual experimentation, of which a few instances will be given, and classed as "Thought-transference."

(*b*) By the recorded experiences of mankind—such as the Indian Secret Mail, startling coincidences, impressions, visions, warnings, premonitions, and other play of Psychic Faculty, by which knowledge is obtained in a super-normal way. These are classed as "Telepathy."

In Thought-transference and Telepathy, thought is transferred from mind to mind through sub-conscious to conscious planes of being—time and distance presenting no obstacles. This Thought-transference has ever been and ever will be possible between human beings. It transcends in marvellousness the wonders of wireless telegraphy and the latest achievements in telelectrography (writing from a distance by electricity) and telelectroscopy (seeing at a distance by the aid of electricity), just as these methods have surpassed the "magic stick" of missionary fame, and the "fiery torch," and beacon-lights of olden times, as media of thought-transmission.

Thought-transference and Telepathy are the same—with a difference. I will treat them as distinct. Thought-transference covers all induced and experimental phenomena, such as thought-reading, mind-reading, and includes Psychometry—a science by which, through a *clue*, one seeks to be placed in touch with another mind, conditions or surroundings — palmistry and crystal-gazing, and all other indirect forms of Thought-transference.

By what is known as Telepathy, thought is conveyed from mind to mind, unsought and unexpectedly, but is nevertheless transferred. Thought-transference and

Telepathy are alike in this—the sending and receiving instruments are the invisible nervauric and psychic forces in man, and are not mechanical.

In Thought-transference we have a key to Telepathy, and in the latter, which is the more important, we have all phases of psychical phenomena which demonstrate a Psychic Self in man, and exhibit Psychic Faculty.

For Thought-transference and Telepathy we must have senders as well as receivers of thought, etc., and these are called "agent" and "percipient."

Agent, the transmitter of thought—incarnate or discarnate—who consciously or otherwise projects the thought or sends the message.

Percipient, the receiver of the message, which may be direct, indirect, clear or symbolical, but always appealing to consciousness.

As a matter of fact, there may be one or more agents sending, and there may be one or several percipients receiving, the message.

Another fact is that, however much the agent and the percipient may differ in age, sex, intelligence, and in tastes, they must be and are *en rapport* on one or more planes of consciousness, in order to make the transmission and the receipt of the message possible. It has been observed as a frequent occurrence, that persons most in sympathy—living together or parted for a time by other causes—have like thoughts occurring to them spontaneously. This side-light indicates the more favourable conditions under which Thought-transference is possible.

Thought-transference, although it covers all induced transfer, etc., must not be confounded with thought-reading, musculation, and platform tricks, where a person *is led* to perform some little action, such as the finding of a pin, reading the number of a watch, or that of a bank-note, by the aid of "unconscious nervo-muscular action" and by "psychonosticism"—that is, the accomplishment of these things without contact, but with the aid of a "silent code," and by such other methods as are employed by conjurers and public entertainers generally. These things being done by means of prearranged code-signs, oral or silent, movements, Morse's alphabet—by which the message desired to be communicated is given through the entertainer to the stage Sybil—have nothing whatever to do with real Thought-transference and may be at once dismissed.

Closer, however, to Thought-transference are many of those experiments with which we were familiar in pre-hypnotic days, in the sixties, *i.e.* community of sense experiments, of taste, feeling, and of vision, etc., which were demonstrated with the aid of a good operator and a suitable subject, as explained in *Human Magnetism, or How to Hypnotise.* But as abnormal states, such as artificial somnambulism, trance automatism,[1] do not enter at present into my consideration of the subject, they need only be mentioned in con-

[1] A great many experiments in Thought-transference were successfully conducted by the late Professor Sidgwick, Mrs Sidgwick, Mr Frank Podmore, Mr G. A. Smith, and others, with hypnotised subjects, all elements of error carefully eliminated. See *Proceedings S.P.R.*, vol. viii.

sidering experiments between persons in normal states, and laid aside without further comment.

Experimentation, in the family circle or in a friendly séance, will be best conducted from the simple to the complex, from "muscle-reading" to Thought-transference pure and simple, from the "willing game" to the "thought-reading" of platform experts. These are experiments based on *touch*, coupled in some cases with conscious and unconscious *mental suggestion*, the latter being the principal agent or factor in Thought-transference experimentation.

By the touch process, directions "what to do" are given by the agent to the percipient. Although that direction may not be deliberately given, it is given on the well-known basis that all bodily action is influenced by thoughts. So in these experiments directions are given by touch, and thus the sensitive knows whether to go here or there, to rise up or to look down. It is the same whether the finding of a pin, or the hole the pin was in, or some other article; or performing some more complicated operation, such as taking a watch out of a gentleman's pocket, a bunch of keys out of another pocket, winding a watch, reading a number, telling the time, and then handing the watch to a lady; or perhaps going through some imaginary murder scene, depicting all the details; it matters not what, the process is the same, *i.e.* direction by touch. While this may be permissible in early experimentation to give confidence to agents and percipients alike, it cannot be correctly classed as Thought-transference.

Two or more persons can engage in experimenting; as a rule it is best for two to be selected to carry out the experiments, the one acting as the sender, and the other the receiver. The agent should concentrate his mind on the object, figures, colours, or whatever he wishes to transfer. If he be wise, he will form a mental vision or picture of it in his mind's eye. This visualising of the picture, accompanied with the interest of projecting the thought or thoughts which the mental image represents, forms the best mode of operating from the agent's side. He should certainly concentrate his mind on the object in view, but there must be no straining — no corrugations-of-the-massive-brow-with-deep-thought effects—to attain success in the experiment. The percipient has the easier part to perform, and with a little practice soon does it perfectly. Passivity is a *sine qua non*. Anxiety for effects spoils everything, To sit in a quiet, receptive, easy, relax posture should not be a difficult task, and it is in this state impressions are best received; indeed, it is only in allied receptive states the man under the threshold —the Psychic Self—communicates with his fellows, by being sympathetically attuned to him. The agent should be positive and alert, know his own mind, the wishes of those about him, and able to concentrate his attention on the work in hand. To visualise an object or colour or picture for two or three minutes is not an easy task, but still it can be done. It is remarkable what can be accomplished by practice. Perhaps the easier method in earlier experimentation is for the

agent to fix his eyes on the design, figure, or other object, and think of that while holding it before him.

The percipient or medium, blindfolded if need be, must be so situated as not to see the object, which he (or she) should perceive only in some intuitive or super-normal way. It is a great advantage to the sensitive to be blindfolded, and even to have the ears stopped, so as not to be attracted or distracted by sights, sounds, and remarks. Success in those experiments will depend on the ability and practice of the agent, and also the quiet receptivity of the percipient. All others present at such a seance should co-operate in making these conditions as perfect as possible under the circumstances. A screen can be placed between agent and medium if desired—not as a guarantee of good faith, but to facilitate the correct carrying out of the experiments.

Other experiments of interest which can be carried out in the social family circle may be called "guessing experiments." Some member of the circle leaves the room; the rest decide by signs on the selection of something in the room—a book, an ornament, a cup, a fire-iron, or other article. The article being mutually decided on, all in the room quietly think of it as a mental picture. The sensitive is called into the room, and upon entering stands just inside the door, closes his (or her) eyes, and gives way to passivity. Upon receiving an impression (which often "pops into the mind" with vivid suddenness), expression is given to it. The probability is the article named will

be the one which has been selected. Various members of the company can act in turn as sensitives, and failing or succeeding may add to the charm of a pleasant evening.

The most critical, trying, and yet the most satisfactory experiments in Thought-transference are those in which a simple design, or geometrical figure, is transferred. The percipient, blindfolded, sits at a table, on which lie paper and pencil. The agent has had placed in his hands a design, which should be a simple one—oval, square, oblong, octagonal—a figure, or perhaps a letter of the alphabet. The agent should stand behind the psychic or percipient, and say "Ready," and then gaze intently for a minute or so on the design selected. As soon as the percipient feels or *sees* the impression, she or he will remove the bandage, and proceed to draw the design which appears to be the probable one. Should the design of the receiver resemble that of the sender, there is reasonable evidence of the possible transmission of thought.

There are many less difficult methods of testing and experimenting. The following informal method will prove of interest. Make up the mind to influence another by keeping the main object steadily in view, but say nothing about it until the experiment has been carefully carried out. All proposed Thought-transference experiments should be carefully noted beforehand and afterwards, and the *intention* and the *results* carefully compared.

More serious experimentation can be taken up by

those who have been found to be "good guessers" and good agents; and in due time, numbers, pictures, and colours can be thought of and transmitted. Next in order and interest will be found the transmission of words; brief expressions and historical incidents; the appearances and the names of noted personages—dead or living. Such experiments can be carried out in all cases where there is a good agent, and an equally good percipient. These experiments will cover a good deal of ground, beside suggesting many more. Transference of sensations of pain, cold, heat; of mental emotions of grief, joy, of scenes of suffering—all come within the range of more serious experimentation, but are usually more vividly realised in actual telepathic experiences.

It is not so much my intention to suggest experiments as to refer to what has been successfully accomplished by the Committee of the Society for Psychical Research, and also by many persons in private life. These experiments, and many others, can be reproduced and demonstrated afresh wherever are found investigators with scientific tastes and correct sympathies towards the evolution of the Psychic Faculties.

As the outcome of some experience in this range of inquiry, I would suggest that all Thought-transference experimentation be conducted in a comfortably heated room, and under such circumstances as are as little calculated as possible to bring into unpleasant activity —by unduly marked heat, cold, or through imperfect

ventilation—sense-impressions. It will also be found beneficial to forbid all positive controversy and contradictions; all present should take a lively and sympathetic interest in the experiments, whether successful, partial failures, or otherwise. By the exercise of a fair amount of genial care the best foundations for success are laid, and partial successes pave the way for distinctly good and definite results. The obstinate muddler—and he is to be found in all ranks of life—who pooh-poohs everything outside his own experience, and without examination, had best remain at home on the nights when Thought-transference becomes the subject of practical investigation.

There is no form of Thought-transference experimentation so well calculated to illustrate Telepathy as those in which distance is a marked feature. Such experiments have been conducted from time to time, under satisfactory conditions, and the following—one of many available examples—will illustrate the nature of these experiments. Mr Frank Podmore, in the course of a series of articles on "The Natural and Supernatural," in the *Grand Magazine*, gives the following:—

"The Rev. A. Glardon and a friend, Mrs M., agreed to carry on a series of experiments in the transference of mental pictures at a fixed hour on certain days; Mr Glardon being throughout the series in Tour de Peilz, Canton Vaud, and Mrs M. being first in Florence, then in Torre Pellice, Italy, and finally in Corsica. Mr Glardon, at the hour previously arranged, would draw a diagram or picture and concentrate his attention on

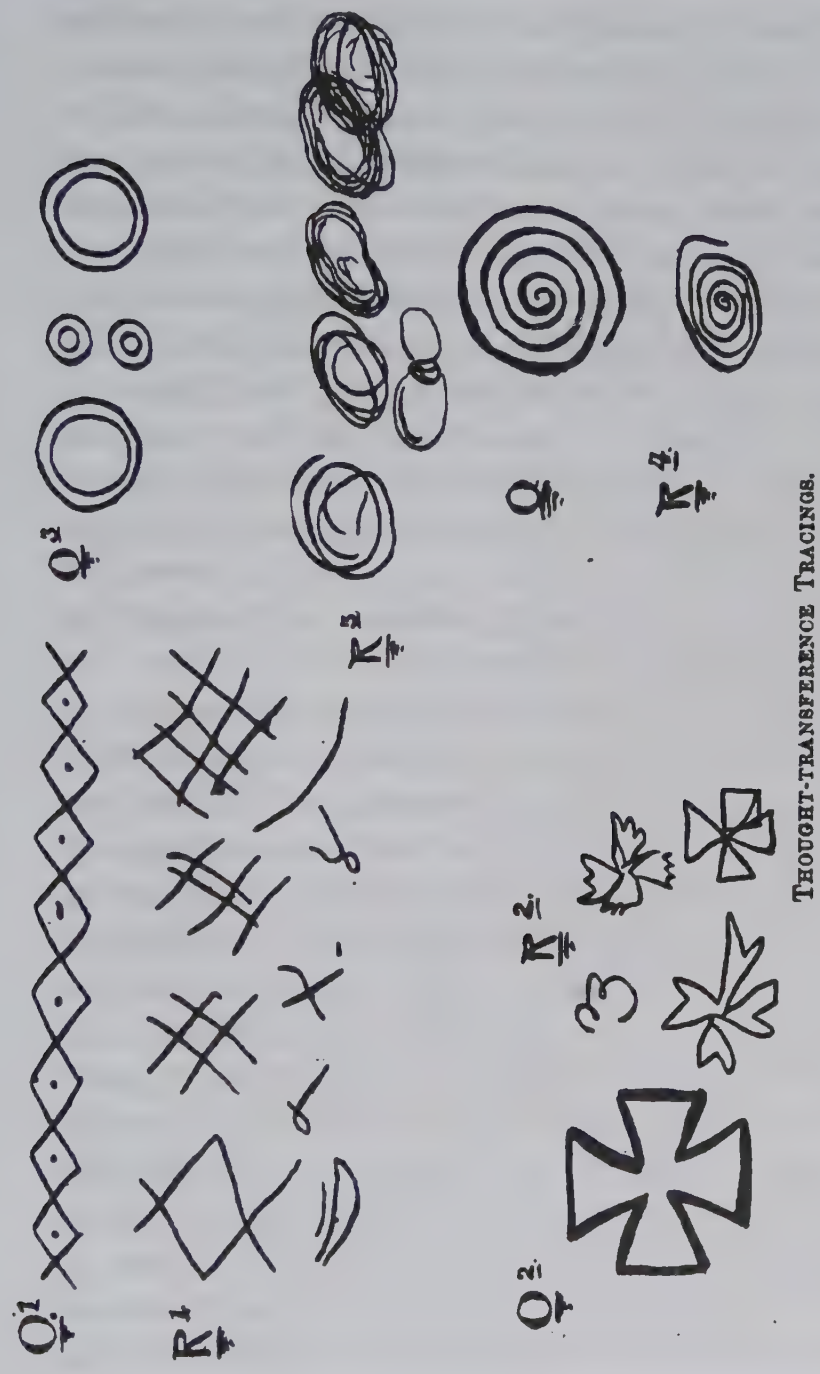
it; the percipient at the same hour would sit, pencil in hand, waiting to receive impressions. Ten experiments in all were made under these conditions; and in all cases the percipient's impression bore some resemblance to the agent's drawing. Four of the most successful are here reproduced. The letter 'O' signifies Mr Glardon's original drawing, and 'R' the percipient's reproduction."

"The two ladies who conducted the experiments next to be quoted had considerable success in previous similar trials."

It is to be noted that, in the first case, there was an auditory transference of thought,—fragments of the word "candlestick," and the sound of a train. In the second experiment, the impression was visual. The agent, Miss D., began her letter on 27th December, 11·30 p.m., and continued after the conclusion of each trial. It was not posted until the 30th, when the experiments were finished.

"11.30 p.m.

"Dear K.,—As you know, we agreed a few days ago to try some experiments in Thought-transference—to begin to-night at 11 p.m.—alternate nights to think of an object and a diagram. So to-night I fixed my attention about 11.4 p.m. on a brass candlestick with a lighted candle in it. I feel the result will not be very satisfactory, for I found difficulty in concentrating my mind, and not having decided previously what object to think of, I looked over the mantelpiece first, and rejected two or three things before fixing on the



THOUGHT-TRANSFERENCE TRACINGS.

candlestick. A very noisy train was also distracting my attention, so I wonder if you will think of that.

"December 29th, 11.40 p.m.—I hope this will be more successful. I found to-night I could bring up a much clearer mental picture of the object—a small *Bristol ware jug*, about six inches high, the lower part being brownish red, of a metallic coppery colour, the upper part having a band of reddish and light purple flowers of a somewhat conventional rose pattern—handle greenish. I do not think you have seen this jug, as it has been put away in a cupboard and only lately brought out. I saw the jug chiefly by bright firelight."

The percipient, Miss C., who was in London, W.C. district, writes on December 29th :—

"Dear R.,—I have nothing very satisfactory to report. I am sorry to say I quite forgot on the 27th about our projected experiments until I was just getting into bed, when I suddenly remembered, and just then I heard a train making a great noise, and as I have never noticed it like that before, I wondered if it was one of your trains. I could not fix my mind on any object, but clock, watch, bath all flitted past, and the circle of firelight in the front room ; the only word that came to me was 'sand,' and a sound like *k* or *q* at beginning of a word (you know I as often hear the name of the object as see the thing itself). I stopped, for it seemed ridiculous, but *you* must have attracted my attention, for just after I stopped I heard the clock here strike the half-hour, and found next morning it

was twenty minutes fast, so when I 'suddenly remembered' it must have been just after eleven.

"December 29th, 11.15 p.m.—The first thing that came into my mind was a sponge, but I think that was suggested by the sound of water running in the bathroom; and next I had more distinctly an impression of a reddish metallic lustre, and I thought it must be the Moorish brass tray on May's mantelpiece; but at last I saw quite distinctly a small jug, of a brownish metallic appearance below, with above a white band with coloured flowers, lilac and crimson, on it. I can't be sure what it was like at the top, for that seemed to be in shadow, and seemed to be darkish—perhaps like the bottom, but I saw no metallic gleam. I don't remember anything like this among May's things, but the impression was so vivid I describe it."

"The distance between agent and percipient in this series was not less than twelve miles. It is important to remark that neither lady saw the account written by the other until after the conclusion of the series of experiments. The original letters, in their envelopes, have been handed to us."

An excellent, well-authenticated case of long-distance Thought-transference was reported in the *Daily Express*, 17th July 1903. This was conducted in the offices of the *Review of Reviews*, before a committee of six, among whom were Dr Wallace and Mr W. T. Stead, and the messages were sent from London to Nottingham, a distance of 110 miles. I cannot here reproduce all the details. The evidence was

conclusive, showing that the thing was actually accomplished—thought transmitted 110 miles. It is within the range of the possible that in the near future thought may be deliberately transferred even greater distances. Given the requisite conditions—why not? As we shall see later on, thought—or, at least, intense emotions—have been transmitted and received over much greater distances than have yet been recorded of Thought-transference experiments.

Thought-transference is by no means limited to conveyance from one mind to that of another. Thought can, either by itself as a force, or by calling into play certain unknown forces, act upon material substances, such as photographic plates and delicately constructed instruments.

In psychic photography we have evidence of the power of thought to affect a photographic plate, as experimentation on the following lines will prove. The results may not always be satisfactory, even when there is "something" on the plate "which should not be there." Very frequently there is nothing on the the plates. But while this is so, there are very few persons who have experimented without being rewarded with "thought pictures," and with actual photographs or recognisable portraits; for, in due time, there follows generally some recompense for the time and energy expended in the pursuit. Those thus engaged can make the results obtained cheerful or serious, according to their dispositions. The usual course is to get a packet of reliable quarter plates, and

have them marked and put up in pairs in light proof wrappers or envelopes. These plates, thus protected, are held in two pair of hands, somewhat in the following fashion. Suppose the holders to be a lady and a gentleman, the lady extends her left hand for the plates; the gentleman then places one hand below hers and one upon the top of the plates, and the lady places her right hand on the top of his. Sitting comfortably opposite one another, they hold the plates thus for a quarter of an hour, and, if not too fatigued, hold another pair of plates in the same way for another quarter of an hour. There may be several parties in the room similarly engaged. They may chat, have music, but it will be well in the main to keep their minds on the object of their sitting—that of obtaining Thought or Psychic Photographs.

At the conclusion of the sitting the host or hostess should gather all the plates, and retire with a friend and develop them slowly in a weak developer, and in five minutes—if need be, ten—look for results. Many things will happen. There will be nothing detectable on some plates, there will be dark and light splashes on others, and either something resembling a face or a curious medley of inartistic faces on a few; possibly here and there a distinctly recognisable portrait.

I had several packets of quarter plates put up for me by a local photographer, who also, in the earlier stages, developed the plates for me. He was a practical photographer, and naturally very sceptical, but he was astonished at the results. He could not explain them,

and at last confessed that, from a photographer's point of view, there were things on the plates "which should not be there," but how they came there was to him a complete puzzle.

I am inclined to think that thought had at times sometimes little or nothing to do with the results, as the heat generated from the holders' hands might be sufficient to account for much which appeared on the plates, but for what seemed like faces—artistic and inartistic—and writings and portraits, no caloric or thermal explanation will suffice. The evidence for thought photography does not, however, rest with my attempts, but is represented by a multitude of records with which psychical researchers, at home and abroad, are perfectly familiar.

As an illustration of thought photography, Dr Baraduc, a well-known *savant*, made a communication to the *Académie de Médecine* in May 1896, in which he detailed a variety of experiments, and affirmed that he had succeeded in photographing thought. He exhibited numerous photographs in proof. His usual mode of procedure was simple enough. The person whose thought was to be photographed entered into a dark room, placed his hand on a photographic plate, and thought intently of the object to be produced. It is stated by those who have examined Dr Baraduc's photographs that some of them looked very cloudy, but a few of them were comparatively distinct, and represented the features of persons and the outlines of things. Dr Baraduc went further: he declared that

it was possible to produce a photographic image at a great distance. In his communication to the *Académie de Médecine*, he relates that Dr Istrati, when starting for Campana, declared that he would appear on a photographic plate in the possession of his friend M. Hasden, at Bucharest, on 4th August 1893. M. Hasden (at Bucharest) went to bed with a photographic plate at his feet and another at his head. Dr Istrati slept that night at Campana, a distance of 300 kilometres from Bucharest, but before closing his eyes he willed with all his might that his image should appear on the photographic plate of his friend. According to Dr Baraduc, that marvel was accomplished. Journalists who have examined the portrait in question state that it consists of a kind of luminous spot on the photographic plate, in the midst of which can be traced the profile of a man. The *London Standard* and the French and British Spiritualist and Research journals called special attention at the time to the experiments of Dr Baraduc.

Since I first called attention to Dr Baraduc's discoveries in "Human Magnetism," that gentleman has been in London, giving demonstrations with his *Biomêtre*, practically substantiating all I have advanced concerning emanations, vibrations by the power of thought.

Experiments in thought photography are generally exhausting. Impressions are made, and how the portraits of children or a child or friends get on the plate is not a greater marvel than that the thoughts of the experimenter should appear there. Dr Baraduc

is not the only notable person who has experimented in this way. Spirit photography has at various times arrested attention; but it soon became obvious to many experimenters that many of the spirit photos, although genuine, were not the photographs of spirits, but represented the projected thoughts or mental portraits emanating from the sitters. Of course it is rank heresy to say this in some quarters. It should be stated, I think, that credit is due to the late Mr Julius Emner, of North-West Washington, U.S.A., a practical photographer, whose experiments in thought photography succeeded in securing undoubted thought pictures. Spirit photography gained some prominence in spiritualistic circles in Paris, London, New York, and Boston for some years, and ran the usual gamut of criticism. After much sifting of evidence, it was made quite clear *that there was a residuum of genuine photographs* of a most unusual character—usually characterised as "spirit photos"—representing, in the main, "a departed." Mr Julius Emner was, however, of the opinion that all such photographs were "thought pictures."

He said:—"While some of the most eminent Englishmen of science are at work on the problem, I have my own theory; it is that the conductor of telepathic force is the luminous ether which exists throughout all space—that the mind or thoughts set up an atomic disturbance in the brain, and these are carried through space to a receiving medium by an especial affinity, unknown and unexplainable."

Mr Emner had abundant proof of the reality of psychic photography, but in all cases adhered to his theory that he not only photographed the sitter, but his thoughts. He found several good sitters for this purpose, generally ladies, who could concentrate their minds on an image, face, or person—living or dead—and the thought pictures appeared on the plates.

Another experimenter in this peculiar phase of Thought-transference may be mentioned, Commandant Tegrad, who reports, in the *Messenger* (December 1900), a series of experiments in thought photography. This gentleman had also weighed the matter in his mind, and came to the conclusion that if thoughts—a face, or a person—could be photographed, why not something else thought about. And he proceeded to test this idea.

"The first thought radiation was produced by me," he says, "on May 27th, 1876, in the presence of M. Aviron of Tours, and it was *a bottle*."

An account was given in the *Amateur Photographer* (November 1895) of a series of interesting experiments in thought photography, made by Mr W. Inglis Rogers in the surgery of Dr Albert Bowhay. Mr Rogers believed that thought could be photographed, and visualised a simple object for that purpose. While in the light he gazed for a minute at a postage-stamp, and then went into a darkened room and gazed steadily at a sensitive plate for twenty minutes. On the plate being developed, two images of the postage-stamp were plainly visible. Why two, when Mr Rogers was thinking of one? The thought was of one, but two distinct images as im-

pressed on each eye were reproduced. Mr Rogers arrived at the conclusion that this was a thought photograph. Dr Bowhay was, however, of opinion that as no photograph can be taken without light, the image of the postage-stamp was put on the sensitive plate by the light originally absorbed when Mr Rogers was looking at the stamp. This experiment has other bearings, no doubt; but what we have to do with here is, the fact that the picture thought of got on the plate all the same. We also know that pictures get on plates in the absence of all light, which the practical photographer regards as essential. Thought force, cerebral force, brain waves, undulations or rays therefrom, may or may not be identical with light, but they are adequate for psychic photography. That the camera records that which is invisible to the human eye is a fact which even a moderate acquaintance with the art will make clear; but the foregoing experiment, suggesting that the human eye itself can be a camera, causes one to pause and think of the many possible powers which may be wrapped up in the mortal coil of humanity, and of which we still know little or nothing at all.

Dr Alfred Russell Wallace, F.R.S., in an article which he contributed to an American paper some twenty-five years ago, describing the crucial test of photographing materialised spirit-forms, dealt with other forms of photography. He proceeded to give testimonies to show that "clearly recognisable likenesses of departed friends have often been obtained." With reference to himself, the Doctor said he had a sitting with the late

Mr Hudson, "and obtained a most remarkable likeness of a deceased relative."

Speaking a quarter of a century later, the learned Doctor said:—

"What are termed spirit photographs—the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters—have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the subject has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who only had ignorance and incredulity to qualify them as judges, in order to show that deception was possible. And now we have another competent witness, Mr Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his lifelong experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there."

I have known of several persons of repute who have within the last five years obtained recognisable photos of departed friends; but whether these pictures were actually of the "living dead," or were the conscious or

unconscious thought projections of the sitters or of the photographer, will have to be determined on the merits of each case. Many of the photographs certified to be genuine by the late Mr Traill Taylor would have no value in my judgment as "spirit photographs," while others would.

One perplexity in connection with the subject is this. "If thought can be photographed, why should some people have to wait so long to obtain the desired result?" Dr Berks Hutchinson, well known in medical, masonic, and psychical circles in London, Southampton, and Cape Town, with whom I am acquainted, tried one photographer after another for twenty years or more, with either none or *very mixed results*; but he at last obtained, through a well-known London photographer, the photographs of three departed relatives. One of them had never been photographed in life, and two of the others had died in South Africa since Dr H. left Cape Town. Dr Berks Hutchinson and his relatives were satisfied with the genuineness of these spirit photographs. The whole evidence, and the story in their favour, is certainly very strong.

Test after test experiments have been made with both professional and amateur photographers, both at home and abroad, and by those well qualified to get at the facts. In fact, the evidence for these unusual appearances on sensitive plates, gathered from a variety of independent and far-distant sources, ranging over a period of thirty years, and within my recollection, is very great.

The late Traill Taylor, when editor of *The British Journal of Photography*, said, with reference to Photographers: "who (experimenters) all agree that with everything under their own control, phantasmal figures, besides those of the sitter, appeared on the plates, without any apparent or conceivable mechanical or chemical cause."

Well, the bed-rock of fact remains. Beyond the shadow of a doubt, phantasmal figures besides those of the sitter, representing living persons and sometimes a "departed,"—frequently nothing more than an apparently crude outline of a picture, print, star, blotch, etc.—"without any apparent or conceivable mechanical or chemical cause," do get on the plates (in the presence of certain persons called psychics or mediums). The genuineness and the reality is admitted. But to call all these "spirit photographs" would be a stretch of reason, not to say of the powers of imagination. The evidence in favour of thought pictures seems to me to be more abundantly sustained than that of spirit photography, in the course of these experiments.

Dr H. A. Reid, a distinguished Associate Member of the S.P.R. in California, U.S.A., as a result of his investigations into the phenomena, published a *brochure* —*Unseen Faces Photographed*—which furnishes a remarkable amount of evidence in favour of these photographs. There were many recognisable photos, and a host of others unrecognisable. The striking thing about most of these was, that they were of the psychometric order. That is, they were related to the

district or place from whence they emanated. Philadelphia, for instance, furnished Indian and Quaker faces. Sycamore Grove, a once infamous place outside Los Angeles, Cal., produced bleared and maudlin faces, and gross and positive indecencies; while there were some pictures of living persons, known to the sitters, but not to the photographer, and therefore never photographed in a normal way. These were photographs of doubles, or thought pictures. The bulk, however, of the portraits were those of deceased persons.

The late Rev. Mr Haweis, the great London preacher, and versatile Incumbent of St James' Church, Marylebone, in an article contributed to the *Daily Graphic* (22nd June 1892), got the editor to insert photographs of the Rev. Stainton Moses, M.A. Oxon., Professor, University College, London, and many years editor of *Light*, and that of a lady, to illustrate the article. By the Professor's chair stood an unrecognised "psychic figure," and with the lady that of a gentleman departed. Whether this was a thought portrait or not is by no means certain, but the facts are as related. This lady, unknown to the photographer or anyone else, longed for a photograph of her father, and wished to have him taken with an old and peculiar black cap which he usually wore in earth-life. When the plate was developed, there surely was the portrait of the father, wearing his black cap. The test was most satisfactory. What she thought of came on the plate. But if we in the body can thus project thought, why not those out

of the body? In this case both daughter and father may have co-operated psychically, and between them produced the desired result.

I must now leave this part of the subject of Thought-transference, with the conviction that not only can thought be transferred from mind to mind experimentally, but it can also be transferred from the mind of the incarnate to a sensitive photographic plate. If this be granted, it is not either impossible nor improbable that a thought picture from "a departed" may also be transferred, as many sane persons have reason to believe. I think, however, it is only right to say, that the bulk of accepted "spirit photographs," so-called, I have seen, neither requires "spirits" nor Thought-transference to account for them,—nothing, in fact, save the misapplied genius of the photographer, and those misguided individuals who have lent their aid. It is only right to say, that from Mumler in Boston to David Duguid in Glasgow genuine psychic pictures have been obtained under the strictest test conditions.

However, before dismissing Thought-transference, attention may be called to the supposed action of thought on inanimate objects. During the last seventy years various delicate instruments have been made for this purpose, ranging from that of Briche's Pendulum in 1838—the oscillations of which could be commanded by will—to Rutter's Magnetoscope of the old pre-hypnotic days. Lager, of London, improved on that, and the experiments were tested and vouched

for in 1855 by so high an authority as Durand de Gros, and remained practically unaffected by Professor Carpenter's criticisms later on. Since then various French experimenters have succeeded in producing various kinds of apparatus capable of registering what M. de Rochas, in his work *Les Effluves Odiques*, termed "human radiant energy." Perhaps the best known of these instruments is Dr Baraduc's Biomêtre, which appears to be an adaptation of the Magnetometre invented by the late Abbé Fortin, and improved upon by Chardin. (Dr Baraduc also used for a time one of the earlier instruments of M. d'Odiardi.) The instrument is used by Baraduc in registering the state of the patient's health, and the dynamic energy of will, *i.e.* thought in action. This is Dr Baraduc's discovery, the particulars of which are published in his book, *La Force Vitale*, Paris, 1893. It was a natural deduction, that if thought—the dynamic energy of will—could affect photographic plates and produce "pyschicones," and more or less distinct portraits, it could also affect a delicately constructed instrument.

M. Savary de Rovigo, an inventor and electrician residing in London, has produced many delicate instruments for the purpose of registering subtile forces. Take one instrument as an example. It appears to consist of a brass pillar, from which is suspended a silk thread, and to which a small aluminium needle is attached. Near the needle is the segment of a circle, on which there is a graduated scale. The whole is enclosed in a glass case, and is in this way protected

from atmospheric vibrations and contact. Approach, point the finger to it, and the needle rises, defies the law of gravitation, and indicates that something has passed from you. The needle moves in proportion to the intensity of thought. You can will the needle to go from you or approach you, or you can hold it by thought wherever you want it. Two persons in sympathy could produce more marked effects by the exercise of their united wills; while others, directing their thoughts in opposite channels, would cause the needle to act in an erratic manner, but it would finally respond to the stronger will.

The inventor is careful to insulate the instrument from electrical effects; for he believes that thought affects the needle, and that it does so by the medium of "electricity" which proceeds from the human body. There is not much to choose between the "vital force" of Baraduc, the "electricity" of M. de Rovigo, and the "radiant energy" and the "cerebral forces" of others. The main thing to bear in mind is, that the needles are moved, and the instruments register the force, as directed by the thoughts of the experimenter.

Another inventor, M. E. d'Odiardi, also resident in London, and to whom reference has already been made, produced, some twenty-five years ago, an instrument which he exhibited before the Académie des Sciences, Paris. This instrument could be influenced by thought.

"Such a machine," said a dignitary of the Church of England, "not only would convince one of the influence of mind over matter, but, still more important,

the influence of mind over mind; for if the radiation of our thoughts affect this needle of metal, how much more so must we not affect the thoughts, ideas, and the lives of those around us?"

It has been claimed or stated by certain veracious travellers that some Hindoo priests have exhibited the power of thought over inanimate objects; but, so far as I know, that power has never been scientifically tested by experts, as in the foregoing range of experiments.

Anyone who has paid the slightest attention to the experiments of Sir William Crookes, F.R.S., with the late Mr D. Homes, and other psychics,—to say nothing of the experiments of some as keenly observant (before and since), but less known by repute to the world of science and letters,—can doubt for a moment that there is a force emanating from human beings which not only influences delicate apparatus, but which can affect and actually move heavy articles of furniture, make percussive sounds, etc., all of which movements are apparently governed by intelligence. But to enter into this matter would carry us beyond the scope of this work, which does not attempt to deal with the physical phenomena of Spiritualism, either ancient or modern.

Some cautious psychical researchers have attributed the movements of the pendulums, needles in these instruments to the temperature of the person approaching them. Well, that may be a factor. Who shall say that "human vital radiant energy," which appears to be the medium of the will or thought, exists with-

out thermal properties? The fact remains. Take M. d'Odiardi's apparatus for instance. A person sitting at a distance of twelve feet from it, and perfectly motionless, can by an effort of his will register the amount of energy exercised in doing so. I have this on the evidence of creditable witnesses. Anyway, Dr Baraduc's work, and the experiments of de Rochas and M. d'Odiardi, are before the world, and the last word is not yet said. And all these experiments go to prove that thought is a dynamic force or an X form of energy.

It may be well to note that since this discovery of "human vital radiant energy," and electricity and other subtile forces emanating from the human organism, M. Blondlot, of the University of Nancy, has recently discovered what he terms "N-rays," after his Alma Mater. These have yielded astonishing results. They eclipse X-rays, inasmuch as they are not given off by human brain and nerves as is the case with the N-rays, which are capable of penetrating aluminium, black paper, and other opaque objects.

Such X forces will in time doubtless bring about a revolution in materialistic conceptions of matter, and, what is of interest to us, throw an important side-light upon Psychic Faculty and Telepathy.

CHAPTER VIII

PSYCHIC FACULTY AND TELEPATHY

In this chapter I propose to glance at what constitutes psychical phenomena, which, for convenience sake, will be grouped under the headings of Psychic Faculty and Telepathy, although, as a matter of fact, they continually interblend in manifestation.

Under Psychic Faculty may be noticed those powers of *seeing*, *hearing*, *feeling*, *knowing*, and *foreshadowing* in a super-normal way that "which is and is to come"; just as by Mind-reading, Thought-transference, and Psychometry we learn much of what has been and is. The exercise of Psychic Faculty not being traceable to any known external stimulus, appears to consist of a transfer of knowledge from the inner or Psychic Self to the outer or ordinary-conscious-cerebrally-functioned-Time-and-Space Self; in a word, from the true ME to the ordinary Me.

Under Telepathy, a few incidents of the transfer of knowledge super-normally or psychically from external sources to the individual, from the NOT ME to the ME, will be given. While every care has been taken to

select illustrations from reliable sources, they are offered more to show the modes of manifestation of our psychic powers, than as absolute evidence to substantiate them. And it is to be noted, in passing, that only a tithe of the subject can be considered in these pages.

We have all read or heard of the super-normal activity of the mind in individuals who have fallen from heights or who have been rescued from drowning, and also of the power of the mind to work out problems while in dream-states. One or two illustrations of these will be of interest.

Professor Heiron of Zurich some years ago bore testimony to the great rapidity of mental action in special circumstances. While "doing the Alps" he slipped from a snow-covered crag; he fell a few feet at first, then slid rapidly, head first, down an inclined cliff for nearly a mile, from which he shot sixty feet through the air, and landed on his head and shoulders. Throughout all this sliding and falling his mind was marvellously clear; and while the events of his past life flashed in rapid panoramic succession before him, his mind was calm; for a time he was able to note this sensation—he was conscious of hearing the most delightful and charming music—but his observations were brought to a sudden stop by the sharp crack of his head and the thud of his body, the last two things he was able to remember.

Professor Heiron became interested in the subject as a result of his own experience, and set about inter-

viewing others who had met with accidents, and, like himself, had escaped death.

Among those interviewed was one Legrist, an Alpine climber, who fell backwards from a cliff and was nearly killed in the valley below. He told Professor Heiron that he was conscious from the beginning to the end of his fall. His mind worked with great rapidity. He reviewed the causes which led up to the accident, saw himself a dead man, and in imagination traced the effects of his death upon the fortunes and the future of his fatherless family.

All the witnesses examined bore testimony to the rapidity of mental action and the numerous circumstances thought of; also the nature of the sensations in falling, which were proved to be the reverse of those feelings of terror and pain one would most naturally associate with such experiences.

Most persons who have been resuscitated from drowning have narrated similar experiences, super-normal activity of the mental faculties being the almost universal testimony. But it is only when we study mind as manifested in the play of Psychic Faculty that the foregoing — astonishing as it is—becomes commonplace.

In dreams and analogous mental states we have evidence of the play or the functioning of Psychic Faculty. The following from the *Daily News* (December 24, 1902) is of interest as being symbolic, and at the same time furnishing an accurate time-coincidence. The writer says:—

"I dreamt that I was, with many others, in the open air in a sort of public garden. Some rain had fallen, when suddenly the sun burst forth in a glorious light, with just one dark spot on the fleecy clouds on the horizon. This dark spot drew nearer. As it floated directly overhead I thought it took the form of a man dressed in the black garb of a bishop, and imagined that I exclaimed, "Look! look! there's the Archbishop of Canterbury. He must be dead!" The vision seen in the dream instantly vanished, and I awoke. The dream-land spectacle was very vivid before my mind. I saw by the light penetrating into the room—it was a dark morning—that it was after daybreak. After an interval—it could not have been long—I rose for breakfast, and saw that the time was 8.45 a.m. Although an absolute unbeliever as regards dreams, I was curious enough to turn to the item in the morning paper relating to Dr Temple's condition, and there found that his Grace was rather improved. But some hours later I saw by the evening papers that he had died at 8.15 a.m., which could not have been far from the time of my dream."

Dr Temple died, at eighty-two years of age, on the 23rd December 1902, at 8.15 in the morning. The knowledge gained by the sleeper in this case can scarcely be traced to what is called "Telepathy" from the living or the dead, and may be regarded as an instance of the exercise of the Psychic Faculty,—the external groundwork being, that this gentleman, in common with many others, had been interested in the

Archbishop's condition during the day prior to the dream.

A remarkable instance of psychometrical dream-vision, bearing relation to articles held and studied during a prior time, is related in the *P.S.P.R.* (August 1900). Professor Hilprecht had been vainly attempting for some time to decipher two small fragments of agate which were supposed to belong to some wealthy Babylonian. Tired, and without success, he retired and went to sleep. He says:—

"Then I dreamed the following remarkable dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age, and clad in a simple abba, led me to the treasure-chamber of the temple on its south-east side. He went with me into a small low-ceiled room without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows:—'The two fragments which you have published separately . . . . belong together, and their history is as follows: King Kurigalzu (*ca.* 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Nidib a pair of ear-rings of agate. We were in great dismay, since there was no agate as raw material at hand. In order for us to execute the command, there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion

of the original inscription. The first two rings served as ear-rings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words.'"

Mrs Hilprecht says:—"I was awakened from sleep by a sigh, immediately thereafter heard a spring from the bed, and at the same moment saw Professor Hilprecht hurrying into his study. Thence came the cry, 'It is so, it is so.' Grasping the situation, I followed him, and satisfied myself in the midnight hour as to the outcome of his most interesting dream."

If I remember correctly, it was related by Mrs Charles Haddon Spurgeon that on one occasion she had noticed that her husband had not been able to concentrate his thoughts and prepare a sermon for a special occasion, as was his wont. He tried several times and gave it up. This disheartened him and caused him much anxiety, for the sermon was to be preached next day. He retired to rest and sleep. Mrs Spurgeon was surprised to see her husband rise during the night and audibly deliver his sermon, or rather outline its main points, and then lie down again, as if nothing had happened. When he awoke he was not conscious of what he had done, and it was only when he was informed that he realised the important nature of the discourse given.

That a train of thought is sometimes worked out unconsciously to the person is a well-known psychological fact, but how it is worked out can only be

conjectured, as we have seen elsewhere. Another instance is within my own knowledge. I knew a gentleman (M.A. Cantab.), subsequently a Wrangler, who had been for sometime troubled over a complex mathematical problem. He rose in his sleep, took pencil and paper, sat down at a small table, and worked the problem carefully out. He was unconscious of the fact until he next morning saw his own somewhat crooked calligraphy, figures, and the problem solved. That which had perplexed the ordinary conscious intellectual powers was solved by the other conscious self when the avenues of ordinary sense were closed; he *saw*, and *wrote*, and worked out the lines of thought which baffled his intellect during the day. The more striking cases of Agassiz, Hilprecht, in which there has been an undoubted play of Psychic Faculty, cannot be explained by any convenient talk of "intellectual automatism" and unconscious cerebration.

Telepathy, which is a convenient explanation in some cases, fails in all of these. In these there is a *waking up within*, observable in hypnotism, in trance-lucidity, and similar states; but these are a little beyond the range of our present inquiry. Of the exercise of Psychic Faculty in hypnotism I do not propose to speak, as that has been touched upon in my work, *Human Magnetism; or, How to Hypnotise.* But one other case bearing on this phase of working out the day thoughts—sub-consciously and super-normally in dream and sleep states, when the external senses are quiescent—will suffice.

Dr Felix L. Oswald, whose scepticism and hard-headedness would have made him a Podmore of psychical research had he lived in our time, had to admit the exhibition of Psychic Faculty.

"Somnambulists," he said, "will execute feats—both mental and physical—*apparently beyond the scope of their ordinary faculties.* Dream-walkers will leave their beds and use the open window to reach a roof-top, which in the day-time they would hardly venture to ascend with the aid of a ladder; or walk safely along the edge of a precipice where dizziness would make the co-operation of a conscious sensorium a direct cause of danger." He illustrates this with a story of two Scotch Highlanders who happened to see a fish-hawk's nest in a crevice of a deep cliff overhanging a point of the seashore, almost inaccessible on account of the violence of the breakers; they engaged in a dispute as to the possibility of reaching the nest from the top of the cliff. Their controversy finally led to a wager, which the younger of the two friends proposed to settle the next day by clambering down the precipice with the aid of a common grappling-hook. The incident had been almost forgotten when, one night, Sandy saw his friend get out of bed and leave the room by sliding down a tree which could be reached from the top of the rustic balcony in front of the window.

Wondering what his room-mate could be about, Sandy slipped downstairs and peered about the yard and the adjoining garden, but the night-walker had disappeared in the darkness. Early next morning they

found him on the front porch of the house, where he had fallen asleep on an armful of sticks and reeds, which, on closer inspection, proved to be the nest of the fish-hawk. Near lay a silken handkerchief, tied up in the form of a pouch ; it contained two greyish-white eggs. On awaking, however, the sleeper seemed wholly unable to account for his absence from his bedroom, though his scratched arms and shins bore witness to the vicissitudes of his nocturnal adventure.

It is a common experience that the dream memory is often obliterated on the resumption of the waking powers ; this is due to the greater cerebral activity of the cortex, and thus it frequently happens in hypnotism, trance states, and in somnambulism, that the person is unable to remember what has taken place in sleep. They are sometimes like the King of Babylon, who remembered that he had had a dream, but could not tell what the dream was ;—they are just as helpless until they come in contact with a Daniel, a seer, or Psychometer, who gets into touch with their subconscious or Psychic Self, and is able, not only to reveal the dream, but to interpret its meaning. Many other cases could be selected from medical experiences, showing super-normal mental functioning beyond the scope of ordinary faculty, but it would be a pity to take up space with them.

Many of the stories of St Columba's second-sight and miracles will scarcely be acceptable in this hard-headed, practical age; but as they have been paralleled in psychical experience to-day, I have little hesitation in

using one or two incidents in the life of the great saint and seer, Columba—second-sight, prevision, and prophecy being characteristic.

"Among the miracles which this same man of God," said Adamnan, "while dwelling in the mortal flesh performed by the gift of God, was his foretelling the future . . . . and making known to those present what was happening in other places, for though absent in body he was present in spirit, and would look on things that were widely apart. According to the word of St Paul, 'he that is joined unto the Lord is one spirit.' Hence, this same man of the Lord, St Columba, when a few of the brethren would sometimes inquire into the matter, did not deny but that *by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn together and laid open to his sight as in one ray of the sun.*"

The language may now be considered a little extravagant, but the facts are clear enough. This *divine intuition* is the commonest form of the expression of Psychic Faculty. It is not confined to saints, ancient or modern, as we shall see. Of the many stories related of St Columba, I select two to illustrate premonition.

"One night, while travelling in Drumalbam, the saint and his companions retired to rest, when he suddenly aroused them to fetch the boat from its anchorage and house it near them. Shortly after this was done, and they were again asleep, he aroused Diormit, saying, 'Stand outside the door, and see what

has happened to the village in which you had left your boat.' The whole village was in flames."

"One day, in the island of Skye, the saint struck a spot of ground near the sea, and said, 'Strange to say, my children, this day an aged heathen, whose natural goodness has been preserved through all his life, will receive baptism, die, and be buried on this very spot.' An hour after, a boat, bearing an aged man, landed on the shore, and the saint was enabled to fulfil his prophecy, by teaching, baptizing, and finally burying the old man, whose name, Artbranan, was given to the spot."

Second-sight is to Clairvoyance what Telepathy is to Thought-transference. It is the same with a difference, and that difference consists mainly of spontaneity, and in general refers to future rather than to present events. It includes *seeing* at a distance things happening as well as to come—premonition and prophecy. Second-sight is said to be peculiar to the Highlander, and certainly there was much in his life in the old days which was very favourable to it; but its exercise is by no means confined to the Highlander of Scotland. It is more common than supposed, and is characteristic of all warm-hearted, emotional, and intelligent people the world over. It has to be confessed, however, that the hustle and bustle of modern life, and city life especially, is opposed to the exercise of Psychic Faculty.

Maeterlinck, the great Belgian writer, has a curious theory with regard to intuition, which he calls

Human foreknowledge." He points to the remarkable fact, that great catastrophies claim far fewer victims than the probabilities in each case might lead one to conclude. It generally happens that some strange chance has kept away a number of people who might otherwise be involved in the various calamities —fires, explosions, and railway collisions. He remarks that these usually take place when the number of people involved is much below the average; and he refers to the frequent remark in the newspapers that, but for such and such circumstances, there might have been a larger number of victims. His explanation is, that in many people there is "a mysterious, unfailing instinct" which warns them, unconsciously to themselves, of impending danger,—moved apparently by some whim or caprice, or accepting some trivial engagement which in ordinary circumstances they would have disregarded, and thus postpone a journey by train or steamer, or a visit to some threatened structure, and are saved from danger.

This is a correct generalisation as to the majority of individuals, and is well borne out by facts. On closer examination, we find that this "mysterious, unfailing instinct" also expresses itself consciously in individuals, awake and asleep, by foreshadowing knowledge. How often do we hear of this or that providential warning, escape, of the vague fear which haunts one, or of distinct warnings, and what they led to,—all being the varied play of the Psychic Faculties, as indicated in these pages.

Goethe, himself a psychic, if not a psychical researcher in his day, noticed a sensitive receptivity that was more marked in some persons than in others concerning the ground of Psychic Faculty and Telepathy. He says:—

"We all walk in mysteries. We are surrounded by an atmosphere of which we do not know what is stirring in it or how it is connected with our spirit. So much is certain, that in particular cases we can put out the feelers of our soul beyond its bodily limits, and that a presentiment—nay, an actual insight—into the future is accorded to it.

"Besides, one soul may have a decided influence upon another, merely by means of its silent presence, of which I could relate many instances. It has often happened to me that, when I have been walking with an acquaintance, and had a living image of something in my mind, he has at once begun to speak of that very thing. . . .

"We have all something of the electric and magnetic forces within us, and we put forth, like a magnet itself, an attractive and repulsive power accordingly, as we come in contact with something similar or dissimilar."

Something of this sensitiveness in various forms is illustrated in the following cases.

"Who amongst you," said the late Captain Burton, F.R.G.S., "cannot quote cases of men being strongly affected by the presence of some animals? You have all heard of Henry III., and of the Duke of Schomberg, who could not sit in a room where there was a cat. A

notable instance occurred in my own family—a brave soldier who fought through many a campaign, yet turned pale and faint in the feline presence. *He neither saw, smelt, heard, felt, nor tasted the cat*; the fact of its being there was enough."

It has been again and again stated in the public press that this is true of Earl Roberts, the recent Commander-in-Chief of the British forces. I do not know whether it is true or not. His bravery cannot be disputed, but it is said that a decided uneasiness creeps over him when a cat is present where he is. He does not require to be told there is a cat present; he knows it is there by some remarkable sensitiveness to the emanations proceeding from the animal, not usually detected by other people.

Earl Roberts, like all great generals, is as sensitive as he is brave. This sensitiveness is favourable to that *unfailing instinct, divine intuition*—that putting out of the feelers of the soul—which has been exhibited by great souls since the world began. This display of Psychic Faculty has ever been promptly acted on by our British Moltke.

The following incident in the experience of Earl Roberts, when Commander of the Army in India, furnishes an admirable case in point. In his *Autobiography* he says:—

"My intention, when I left Kabul, was to ride as far as the Khyber Pass, but suddenly a presentiment, which I have never been able to explain to myself, made me retrace my steps and hurry back to Kabul—

a presentiment of coming trouble which I can only characterise as instinctive.

"The feeling was justified when, about half-way between Butkhak and Kabul, I was met by Sir Donald Stewart and my chief of Staff, who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrow's brigade at Maiwand, and of Lieutenant-General Primrose, with the remainder of his force, being besieged at Kandahar."

That was the signal of his celebrated march to, and the relief of, Kandahar. His *Autobiography* contains many other instances of "accidents"—interpositions, presentiments, etc., experienced by and thoroughly believed in by the gallant general, and exhibiting both Psychic Faculty and Telepathy.

Some are influenced by "voices," others by visions, and some by vague impressions, but all our great leaders have been endowed with something of the divine intuition which Earl—then General—Roberts undoubtedly possessed. Many are conscious of directing influences; whether called Inspiration, Intuition, Premonition, or Providence matters little, so long as the fact elicits testimony and is acknowledged. Stanley, the great traveller, refers to it in his *Darkest Africa*. And the history of the late Queen Victoria, and the testimony of those nearest in touch with her, all bear witness to her marvellous intuition, by which on more than one occasion she overruled the decisions of her counsellors, and saved the nation from being plunged into the horrors of unmeaning and unnecessary war.

Of vague fear presentiments, many could be given. I will give two.

Sandow, the strong man, tells us in that excellent work of his, *Strength, and How to Obtain It*, how he left England for America in the *Elbe*.

"Somehow, I used to feel that the ship we were on was a doomed vessel. I am not ordinarily superstitious, and it is not necessary to account for the feeling, but do what I would I could not shake off the dread impression that one day that ship would go down. I became friendly with the engineer, whom I used to visit in his own cabin, and I advised him to give up his appointment and go to sea no more."

Shortly after this the vessel was lost. The engineer was amongst the saved. The captain stood by the vessel and went down with her. The story is of recent date and most familiar, and certainly harmonised with the vague presentiment.

"Among the many stories of presentiments that turn out to be trustworthy" (*Two Worlds*, December 18, 1903) "must be included the strange case of Mrs Elvey, the wife of a Coleford iron-miner. She begged her husband not to go to work that day, she feared that he might be killed. It was the last day before the mine was closed down. . . . Elvey made light of her fears, went to work, and was killed by the fall of a mass of iron ore. These facts were stated at the inquest."

Sometimes the premonition comes in more definite form. A "voice" is heard. The following, related by the Rev. D. Minot Savage, is of interest:—

"I have a friend, Mrs Mary A. Livermore, famous for her devoted services during the war, and one of the greatest woman-speakers that the world has ever known. She told me how her life was saved during her travels in the West on a certain occasion, by her hearing and instantly obeying a voice. She did not know where it came from, but she leaped, as the voice had ordered her to, from one side of the car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished. She said: 'I cannot believe that this was the interference of God, but it may have been the interference of some friend in the invisible.'"

Mrs Sarah Jane Whitaker, of Paddington, London, tells a story, in *Light*, of her having crossed the Atlantic from America to Liverpool, and having with her a lot of luggage. On landing, and while her luggage was undergoing inspection by the Customs, a lady passenger introduced herself and entered into conversation with her. Mrs Whitaker informed this lady that she was going to Wales next day. Both agreed to stay in the same hotel over-night in Liverpool. The luggage was duly placed in the store-room of the hotel, while Mrs Whitaker and her young brother went to dinner. Later on in the evening, while they were at tea, the lady came to say good-bye. When she had been gone some time, and during a conversation between Mrs Whitaker and her brother, the former heard a voice saying, "Your luggage is *all gone*." Mrs Whitaker started at this, but did not move till she

heard the voice again saying, "Your luggage is *all gone*." She and her brother ran downstairs, and, to their great surprise, found all the luggage gone and the labels strewn on the floor. They went by cab down to the pier, where the lady had gone to take steamer for Glasgow. They were in time to see the captain, identify the luggage, and secure the captain's permission for its removal. While this was going on the lady passenger, or thief, came up and attempted to brazen the matter out by demanding the luggage, and then saying that if it was not her luggage, she must have left hers at the hotel, etc. The captain and porters would have given her in charge, but Mrs Whitaker declined, saying, "Oh! no. There is One above who will take charge of her." This case produced a profound impression at the time, and it is well authenticated.

Other phases of presentiment point out something definite, without suggesting a time or probable period of occurrence. The tragic death of M. Emile Zola is within the memory of most of us. He had for many years a presentiment of death by asphyxia. The editor of *La République* said:—

"I remember dining some years ago, one summer evening, at the residence of Monsieur Edmond de Concourt and Monsieur and Madame Zola. There was a lively conversation on politics, literature, recent discoveries, and especially on the important *rôle* which electricity had begun to play in the world; and inadvertently reference was made to improvements which

were likely to be effected in the hotel in the Rue de Bruxelles, where Monsieur Zola resided, notably by the substitution of electric lighting for lighting by gas. Madame Zola, accustomed to gas, was opposed to the change and unwilling to hear it spoken of. But Monsieur Zola, in the peremptory tone which he usually assumed when he made up his mind on any question, suddenly exclaimed—'No! No! I will have no more gas where I live! Without taking into account all kinds of inconvenience, and the dangers of explosion, there is the danger of asphyxia—and it is that *that I dread the most!*'"

PREMONITION IN DREAMS

There are dreams and *dreams*; the former do not interest us, but the latter do, because they present evidence of the seeing, hearing, and knowing, in a super-normal way, of that which is and is to come in the near future, and which could not be known through the ordinary channels of sense. We have abundant evidence of the existence of Psychic Faculties in man, apart from that borderland revealed in dreams and in allied sleep states, but that evidence I do not propose to touch upon in this article.

With regard to premonition in dreams, I propose to present a few instances which I *believe* to be true, and some which I *know* to be true. Some are of the symbolical or second-sight order, others are mixed, while a few are so plain and direct in character that their meaning can be grasped without difficulty.

Some of the most interesting dream experiences known to me are not reportable. Of the subjects of them some are dead, some are living, but their most telling dreams have related to private matters which neither they nor their friends would like to see made public, and others have either been contributed to the press already or are about to be so. Even in the following cases I have been compelled to hold back a precise statement of names and dates, but, if necessary, these can be supplied.

Although I am what is called an old man, I have only had one dream of a premonitory or psychical character. It had nothing weird about it. It may have been a warning or not, but at any rate it was a perfect revelation of things to come. Why I never had any more dreams I cannot tell, and even of this one the *cui bono?* was doubtful. But I think I have found the answer in being able to listen to, and sift, the evidence presented by other dreamers.

Here is the outline of my one and only notable dream. My parents were residing in Belfast, Ireland, and in July 1851 or 1852, as nearly as I can recollect, we all went to a little seaside resort called Green Island, a few miles down the Lough. I had a companion with me, a youngster of the name of Cook, whose father was then lessee of the Theatre Royal, Belfast. Boylike, I enjoyed the beach and the fishing, had a healthy appetite, and was not given to dreams; but about the third night that we spent at Green Island I had a very vivid dream to this effect:—

I seemed to be going along a country road, with three other boys, bent on pleasure and mischief. I remember seeing an old-fashioned country shop, in a clump of three or four little houses, which we would call a "clachan" in Scotland. There was a bread-van from Belfast before the door, but we passed on and turned up a narrow lane which led to a place called "The Knock," a fairly good-sized hill, and in time found our way to the "plat," or grassy knoll at the top, on which we romped and played about to our hearts' content. One of the boys whooped as he saw a hawk drop the mutilated body of a sparrow at his feet. This excitement over, I noticed a vessel, I think it must have been American, a full-rigged ship with all sails set, sailing up the Lough. It looked so beautiful, with its white sails, that we were all delighted, I thought; but we soon forgot it in our gambols, racing to and fro. I was a little ahead of the others when I suddenly came to the edge of a precipice, or deep break-down in the face of the knoll; I tried to check myself, and awoke with a start.

The dream was so real, vivid, and connected, that it was a little time before I realised that I had been dreaming only. Shortly afterwards I fell asleep again, and the next day, beyond telling one or two about it, I forgot the whole thing. Three or four days afterwards, the boys, tired of the seashore, proposed to go up the hill, and we went along the road by the way of the old village, past the clump of one-storey thatched houses and the old shop, which I had never seen before except

in my dream, and on up the lane to the top of the hill, and everything I had dreamt took place, except the falling over the cliff. It seems when I got there I started back, when young Cook, seeing my danger, caught hold of my jacket and jerked me backwards, and I fell, dizzy and frightened. When I recovered I remembered my dream, and there sure enough was the big ship, with its white sails, sailing up the Lough.

There was no Society for Psychical Research in those days, and I was too young and too thoughtless to get corroborative evidence, but I give the dream as a true one, literally fulfilled, and one which I am not likely to forget.

SYMBOLICAL PREMONITIONS

Sometimes the presentiment comes symbolically in a dream; that is to say, the knowledge gathered by the Psychic Self is communicated to the ordinary self in that form. Forster, in his *Life of Dickens*, reproduced a letter written to him by the novelist, dated Washington, February 4, 1868, in which Charles Dickens told what he had heard while at dinner with Charles Summer; the only other guests present were his secretary, and the War Minister, Stanton. Abraham Lincoln, the President, was shot on April 14, 1865. During the forenoon of the same day a Ministerial Council was held. Mr Stanton, who was in command of the Northern Army near Washington, was a little late. Shortly after his arrival, the President, in a quiet and dignified manner—unusual to him—broke off in

the middle of a sentence, and said: "Now, gentlemen, to business." After the Council was over, Mr Stanton, who left with the "General Fiscal," passed a remark on the extraordinary change which had come over the President. The General replied, "We all noticed it before you came, while we were waiting for you." Lincoln had said, with his head upon his breast: "Gentlemen, something extraordinary will happen, and that very soon!" Whereupon the General had remarked: "Something good, sir, I hope?" And the President replied in an earnest manner: "I don't know, I don't know; but happen it will, shortly." As everyone was struck with his appearance and manner, the General again took up the matter, and said: "Perhaps you have learned something which is unknown to us?" "No," answered the President, "but I had a dream; and this is the third time I dreamt it. Once was on the night before the battle of Bull's Run; another time was before that of . . . ." (some other battle at which the Northerners were defeated). His chin sank down on his breast again, and he sat still, plunged in thought. "Might we ask what the dream was, sir?" said the General. The President replied, without raising his head or changing his position: "I am on a deep, broad, rolling river; I am in a boat, and I am falling in! I am falling in! . . . . But this has nothing to do with our business, gentlemen!" As Stanton and the General went away, they remarked that it would be interesting to see if anything did really happen, and they agreed to take note of it. That same evening the President

was shot. Summer and Stanton were the two first public men who were in attendance on the President (after he was shot in Ford's Theatre) till his death. About six weeks before Lincoln's assassination, he had a striking dream, in which he thought he was in the White House, and saw a great concourse of mourners surrounding a coffin, which, upon examination, he found to contain his own body—a dream which was too tragically fulfilled a few weeks later.

Lincoln's tragic death suggests that of Garfield and M'Kinley, and all were foreshadowed by others. Indeed, President M'Kinley had himself a premonition of the coming end, before the fatal day of the reception at the World's Fair Exhibition. Predictions and premonitions are by no means confined to individuals. They extend to religious movements, political events, and to natural affairs, and also to individuals whom these movements and events have brought into public notice.

(Mrs) Emma Hardinge (Britten) in 1860, before a breath of a rumour of the war between North and South, in the United States of America, was heard of, predicted that event, and pointed out most clearly the condition of that city and the fate of the State in very vivid and striking language, while on a temporary visit to Mobile. Dr Rodes Buchanan, to whom reference has already been made in these pages, very graphically foretold the fate of Galveston, in the South, with a marvellous clearness—this terrible disaster being a matter of recent date. Many instances of similar accurate predictions could be given as to public matters

and to individuals. Coming events *do* cast their shadows before. It is most remarkable what a large body of evidence has been brought forward—independent of the attention which psychical research has paid to this and allied subjects—to prove the reality of the psychic intuition possessed by human beings which penetrates the near future.

Mrs Coates, who sometimes exercises this supernormal gift, and falls into "second-sight" when undisturbed and sitting in quiet reverie, has shown in our private circle a keen insight into the future. For many reasons, unfortunately, the most telling incidents are not those which can be published; while the following, taken from notes made by me at the time, is not offered as evidence, but rather as an illustration of psychic impressionability.

I remember the evening (Friday, October 19, 1899) when certain friends came in. The subject of the South African war was warmly discussed. The Kruger Ultimatum (October 9, 1899) had been issued. Lord Salisbury had replied, and additional troops had been hurried to the front. One gentleman was sure that six weeks after the landing of those despatched the war would be practically settled. The Boers would be driven out of Natal, and, by the following Christmas, Pretoria would be in our hands and peace proclaimed. The utmost contempt was expressed at the idea of the Boers resisting the skill and efficiency of our officers and brave troops. The cost of the war was talked of. The sum of £10,000,000 had been asked for in Parliament,

and it was thought £25,000,000 would pay the bill. In fact, the views expressed were those which most people entertained at the time. To express different views was considered a very serious thing to do; the person holding such views was unpatriotic, if not an enemy to his country, etc. Mrs Coates, who had been sitting quietly by, said: "I am impressed that this war will be very serious, and will last over three years. Instead of our troops being in Pretoria by Christmas, the Boers will not be driven out of Natal by that time; and before that the British will suffer serious disasters, and over 10,000 men will fall before the Boers are cleared out of Natal." She felt that a serious disaster was taking place or overtaking our troops just then.

Her ideas of the length of the war, and her gloomy forebodings, were treated with friendly banter and ridicule. There was much more said, but the foregoing note is all I have of that time.

Again, later on, when Lord Roberts declared the war was over and came home, and received the thanks and the rewards of a grateful people, Mrs Coates averred the war was not over and would not be for another year, and in the meantime thousands of our brave soldiers would not only bite the dust, but would be swept away by disease in unprecedented numbers. All this was treated as the wildest nonsense. I confess that I myself thought she was wrong. More than once the Intuitive Perceptions scored. She knew nothing about the war—could know nothing about it—more than could be gleaned by a glance at the

press—but the prophetic element was only too truly fulfilled.

This will not appeal to the general reader as evidence, as does the authenticated prophecy of M. Cazotte, but it does to those familiar with the facts and present on these occasions, as well as to many friends to whom her opinions were repeated.

Later still—it was at the time when we were all agog with the hopes and expectations of the Coronation, and friends were going to London to see the processions and all that—Mrs Coates *felt* then that something serious would overtake the King—not assassination, but a serious illness, and she said that the Coronation would not come off. This was a week before the "bolt came from the blue" about the King's illness, and the serious operation he had to undergo. That many others throughout the country had similar impressions, only confirms what I have said.

I have noticed, in this play of intuition and Psychic Faculty, that it is generally *more* reliable where the seer is not personally interested—that is, where their own wishes, aims, ambitions, or personal equation have nothing to do with the predictions. *Where we are personally concerned it is safest not to prophesy.*

When living in Glasgow we had a neighbour, the Rev. Donald M'Kinnon, who resided in a villa next ours, with whom we were on very friendly terms. His wife had been dead some time, and the old gentleman kept house as best he could with servants, and pursued his usual ministerial work.

One evening, towards the end of 1891, I returned home rather later than usual. The children were in bed, and my wife and I were sitting at supper about half-past ten. During the repast my wife told me of a dream she had had that morning about the Rev. Mr M., our next-door neighbour. She dreamt that we had been sitting in that room talking, and that she heard someone come up the gravelled walk and ring the bell; she went to the door, and there was a young woman whom she had never seen before, whom she described to me, who had come to her in great distress and asked her to come and see the minister, for he was very ill. She went with her to see him, and she described to me the room and the state that he appeared to her, in her dream, to be. While we were conjecturing whether there was anything in it, someone was heard coming up the walk, and the door-bell was rung. The servant being in bed, my wife went to the door, and there indeed was the young woman—a new servant recently engaged by the minister, whom she had never seen before—standing at the door, who implored my wife to go round and see the old gentleman, who was very ill. Mrs Coates called me, and I saw that the young woman in dress and appearance corresponded with the visitor of the dream. My wife hastened to go round, and I went and called upon a well-known physician, Dr Eben Duncan, to attend to the case. As it was some little time before the physician was able to go, I went to the minister's house, and on going upstairs to his room I saw things pretty much as my wife had described them

in telling me her dream. Dr Eben Duncan came in and advised, and my wife remained to see that his orders were carried out. The doctor had been told of the dream, and he laughed, and said that he believed such things were possible and that my wife was "a witch." Although not exactly as a matter of evidence, but of conversation, when the minister's son and daughter-in-law—whom I had wired for—arrived, they were told of the dream. The reverend gentleman recovered, and we had many chats about this and other matters; and while a strictly religious and orthodox man, he believed in "second-sight," and told us of many instances which came to his knowledge.

In 1892 Mrs Coates had another very vivid dream about this old gentleman. She dreamt that she was looking out of the window and saw, coming down the road, a hearse and a number of carriages, and that there was a crowd of gentlemen; and the hearse and the carriages drew up in order before his gate. That evening Mr M'Kinnon called, as he was wont to do twice a week since his wife's death, to have tea with us, and he was told of the dream, with the exception of the hearse, etc., being before his gate—they were described as being "across the way." We knew that our friend was a Highlander and believed in second-sight, and we did not wish to alarm him. He listened attentively, and said he was glad "it was no' at his gate." He was in excellent health and spirits, and even danced a few steps on the lawn, in his kindly way, to amuse the young folk, as he was going away.

He died suddenly in a fortnight's time. He had preached twice that Sunday, and, what was thought strange, he gave a review of his ministry, and was particularly earnest and eloquent. On arriving home from the last service he complained of feeling exhausted, and almost before he could be helped or given any refreshment, he died. The dream was fulfilled. These dreams were told to Mr Moir, chemist, Victoria Road, Crosshill, and others, before fulfilment.

Mrs Coates has had many symbolical dreams within my knowledge which have been only too truly fulfilled, and unfortunately have foreshadowed trouble either to someone dear to her, to ourselves, or to both. Thus whenever she dreams of nursing a baby boy, this invariably predicts trouble and anxiety in relation to one certain person.

In January 1903, without any ostensible reason, she dreamt that our neighbour's house, Glenbeg Cottage, Rothesay, was on fire, burning fiercely, and in due course left four standing walls. She told me and all of us about that dream—I omit the details. It was not symbolical. It was literally fulfilled a fortnight afterwards.

There are dreams and *dreams*, and I believe in the play of the Psychic Faculty in dreams, not merely because of the foregoing, but from independent evidence from many sources and from all grades of society. It is possibly too early to attempt an explanation of the phenomena of thought—mind, as we know it, but not as it really is—but it is very clear that our ordinary

conscious life is but a mere fragment of our whole life and possibilities, and that our dream-life gives us a glance at some portion of these beyond the reach of our ordinary consciousness.

Of the many reliable stories of the finding of missing persons through dreams, I will give one of recent date.

An inquest was held at Shanklin on the evening of the 20th February 1903, on the body of Miss Marjorie Lumsden, who had mysteriously disappeared after taking part in a dramatic performance on the 10th of February. Colonel Lumsden, the father, was present at the inquest. Manger, a coast-guardsman, said in his evidence that he had seen a lady on the pier a few minutes before eleven, on the 10th. He went on the pier again ten minutes afterwards. There was then no sign of her. He had searched about the shelters to satisfy his own curiosity, but found no trace of her. He gave no alarm, thinking that the lady might have gone out for a walk after supper, and possibly left the pier when he was not there. Mrs Silas Kemp, the wife of a fisherman, found the body and earned the reward of £50. She told the jury that, by following the indications received in a dream, she was led to the spot where the body lay, and approached it close enough to recognise it as a body, and saw the rings on the fingers of the deceased. She then went home and told her husband, when the body was secured.

Mr Innes Smith and Dr Cooper identified the body, both of whom saw her engaged in the play. The jury returned a verdict of "Found drowned."

Mrs Kemp had probably been dwelling upon the mysterious disappearance of the young lady, as the matter had been the talk of the neighbourhood. In sleep, when the ordinary sense-channels were wholly or sufficiently inhibited, either by the liberation of Psychic Faculty she found the body, or she may have been impressed — in dream state — by the departed one. This may be regarded as an instance of Telepathy from the Dead. It is not, however, sufficiently clear, but remains a good example of Psychic Faculty, partaking of the character of clairvoyance.

The following incidents, related out of the abundance of Mrs Besant's personal knowledge to the *Weekly Sun*, admirably illustrates not only the play of our Psychic Faculties, but Telepathy also—*i.e.* super-normal knowledge derived from the mind of another, living or dead.

"On the day of my father's funeral my mother sat with vacant eyes and fixed pallid face—the picture comes back to me yet, it so impressed my childish imagination—following the funeral service, stage after stage, and suddenly, with the words, 'It is all over!' fell back fainting. She said afterwards that she had followed the hearse, had attended the service, had walked behind the coffin to the grave. Certain it is that a few weeks later she determined to go to the Kensal Green cemetery, where the body of her husband had been laid, and went thither with a relative; he failed to find the grave, and while another of the party went in search of an official to identify the spot, my

mother said, 'If you will take me to the chapel where the first part of the service was read, I will find the grave.' The idea seemed to her friend, of course, to be absurd; but he would not cross the newly-made widow, so took her to the chapel. She looked round, left the chapel door, and followed the path along which the corpse had been borne till she reached the grave, where she was quietly standing when the caretaker arrived to point it out. The grave is at some distance from the chapel, and is not on one of the main roads; it had nothing on it to mark it, save the wooden peg with the number, and this would be no help to identification at a distance, since all the graves are thus marked, and at a little way off these pegs are not visible. How she found the grave remained a mystery in the family, as no one believed her straightforward story that she had been present at the funeral. *With my present knowledge the matter is simple enough, for I now know that the consciousness can leave the body, take part in events going on at a distance, and, returning, impress on the physical brain what it has experienced. The very fact that she asked to be taken to the chapel is significant, showing that she was picking up a memory of a previous going from that spot to the grave; she could only find the grave if she started from the place from which she had started before.* Another proof of this ultra-physical capacity was given a few months later, when her infant son, who had been pining himself ill for 'papa,' was lying one night in her arms. On the next morning she said to her sister, 'Alf is going to

die.' The child had no definite disease, but was wasting away, and it was argued to her that the returning spring would restore the health lost during the winter. 'No,' was her answer. 'He was lying asleep in my arms last night, and William (her husband) came to me and said that he wanted Alf with him, but that I might keep the other two.' In vain she was assured that she had been dreaming, that it was quite natural that she should dream about her husband, and that her anxiety for the child had given the dream its shape. Nothing would persuade her that she had not seen her husband, or that the information he had given her was not true. So it was no matter of surprise to her when, in the following March, her arms were empty, and a waxen form lay lifeless in the baby's cot."

Here we find intuition of a high order: prevision and prophecy affecting the living, and accurately fulfilled; Telepathy from the dead, concerning which a few more cases will be given at the close of the next chapter.

CHAPTER IX

PSYCHIC FACULTY AND TELEPATHY—*continued*

In the last chapter we are fairly launched into the mysteries of Telepathy. Telepathy is nothing but a term by which we are pleased to veil our ignorance, and a convenient label to cover a variety of psychic phenomena; both the term and the phenomena require explaining, and doubtless the Psychical Research Society will be equal to it some day, so to that Society we may conveniently leave the task. With the history and the pilgrimage of that Society towards the light we have nothing to do. It is interesting reading, all the same. Sir William Crookes found salvation in psychic force; to-day we find him a convert to Telepathy. Mr Frank Podmore, the intellectual Thomas Didymus of the Society, and whose services and writings in the cause of spiritual research are invaluable, has tested, examined, and convinced himself of the transmission of thought, experimentally and by the undoubted evidence of Telepathy—Telepathy written large—from a "vague unrest to visions, voices, and phantasmal forms of living and departed." No better testimony could be given or

desired. The late Dr Hodgson and the late Mr Myers, convinced of Telepathy, have travelled on to Spiritualism. Professor Barrett, of the Royal College of Science, and recently the honoured President of the S.P.R., may fitly cap the edifice of which he was practically the founder, as well as one of its main supporters. He has also progressed along the road of psychical research from the Willing Game—with which we are all familiar — through genuine Thought-reading to Telepathy from the dead; and possibly he may some day say that the investigators of Modern Spiritualism were not, after all, knaves and fools—unless, indeed, the wisest and the best were fools for truth's sake. But here I will let conjecture rest, continue the outline of Telepathy, and close the book.

It will not be possible to give cases illustrative of every phase of Telepathy, and to attempt to classify these would serve no useful purpose. But for the sake of a little regard for order, the subject will be considered under General Telepathy, where unknown Agents affect (unconsciously to themselves) Percipients at a distance, who are also unaware of the source of their suddenly acquired knowledge; and special instances of Telepathy from the Living and the Dead—including the play of Psychic Faculty—in *seeing*, *hearing*, super-normal knowledge; the Double and the Apparition.

General Telepathy is admirably suggested by some reported remarks which passed between the late Mr W. H. Preece (while Engineer-in-chief to the General Post Office) and a representative of the *Daily*

Chronicle; the latter was interviewing Mr Preece with regard to wireless telegraphy.

Interviewer: "May there not be some new force which will enable us to communicate without any artificial assistance at all?"

Mr Preece: "You are thinking of psychic powers such as Oriental races claim to possess. One often imagines that in these Eastern countries there may be an element of communication of which we are not aware. It was rumoured, you know, that the death of General Gordon at Khartum was known the day after in Cairo. This, perhaps, may fairly be said, that scientific men are coming to believe in the existence of a new force—psychic force—of which as yet we have only had glimmerings, and hardly that."

Of these glimmerings we have had the "Indian Secret Mail," which has been the puzzle of the Anglo-Saxon for centuries. It has been paralleled of recent years in the experiences of whites in Africa, North and South—many curious examples of which reached us during the late South African war. And we have been informed in the press, only two days after the defeat of the Mahdi and the wiping out of thousands of Sheiks at Omdurman by Kitchener and Macdonald, the news was known on the Gold Coast, where the natives gave the whites a wonderfully accurate description of that event. It will not, however, be necessary to give more incidents of that kind. Of Telepathy from the living, a few will serve our purpose to show that messages are flashed from the agents or agent to the

percipients or the receiver by every Psychic Faculty possessed by man; he *feels, sees, hears, touches, and knows* the strange events, emotions, and senses of *that which has been, is, and is to come,* independent of and superior to that which could possibly reach him by the ordinary channels of sense.

TELEPATHY FROM THE LIVING

Mr Maskelyne, of Egyptian Hall fame, although he posed as the opponent of all Spiritist phenomena, has had his little psychical experience, which he tells himself (in *M.A.P.*, April 22, 1899).

He speaks of being one of the few who, having passed through the Valley of the Shadow, have returned to tell the tale. While bathing in a canal, he was to all appearance drowned: in fact dead, but was resuscitated. With his mental condition while drowning—emotions, and unconsciousness, and all that—we are not concerned; but with these remarks we are:—

"One thing, however, did appear to my mental vision, as plainly as though it were actually before my eyes. That was the form of my mother, engaged upon her household duties. Upon returning home, I was utterly astonished to find that she had been as conscious of my danger as I had been, and at the moment when I was so near death. There are, of course, innumerable records of such occurrences, in which a mutual influence appears to be exercised between mind and mind. . . . This mental action during the time of stress and danger, call it 'Telepathy' or what you will, is bound to remain

an undisputed fact, which no amount of reasoning can explain away."

Here we have a case of *seeing*, and a simultaneous *awareness* of each other's state, while a message is flashed from his mind to hers on a deeper strata of consciousness than he is aware of. His mother received the message—how, she knew not. This is a fairly good illustration of both the play of Psychic Faculty and of Telepathy.

It would be impossible to give a tithe of the cases which have reached me from persons of repute; but one will be of service here, an ordinary case of the simultaneous reception of a message by two persons.

The teller of the incident, Mr B., is a reputable member of St Ninian's Church, Port Bannatyne, Bute, and a clear-headed business man to boot. Leaving business, he retired for leisure and comfort to the "Isle of the Blest," Bute.

At the time when the incident occurred he was living in Glasgow, and one day, just before sitting down to breakfast, he said to Mrs B.: "M——, do you know, I cannot get Mrs K. out of my mind this morning. I think that you should call on them to-day, and see how she and the family are getting along."

"That is very strange," remarked his wife. "I was just going to say that I have been thinking a lot about Mrs K. too, and I was going to tell you about it."

In the course of their chat, it became evident that they were struck with the same idea and about the same time—half an hour or so before they commenced to

speak about it. It appeared to them all the more strange, as they were both impressed that Mrs K. was in serious trouble; and why they should think so, they could not tell, for the last time they all met—about three months before—Mrs K. was in the best of health and spirits. Mr B. and his wife decided to go over that very afternoon and see their friend; she lived on the other side of Glasgow. They went, and were received at the door by Mrs K.'s sister, dressed ready to go out who, on seeing them, held up her hands in surprise, and said that she was just going over to them (the B.'s) to see if Mrs B. could come and stay that afternoon, for Mrs K. was very ill, and it had been decided that an operation was to be performed that day, and Mrs K. felt that "it would be such a comfort to have Mrs B. with her."

The message may have been "vague," but it served its purpose. Mr B. and his good lady are thoroughly orthodox, and saw in this providential leading "God's hand."

PRAYER ANSWERED THROUGH TELEPATHY

Telepathy set in motion through the agency of sincere prayer appears to be a well-known fact, but only once in my life was I conscious of so remarkable a happening. Some years ago, before I had even given any attention to these subjects, while residing in Liverpool I became acquainted with a worthy old Christian named Walker, who was chapel-keeper of a Methodist Chapel in the street in which he lived. He was an old

soldier, and a man of piety and sincere faith. Poor in the things of this world, he was rich in his love of God and in the nobility and simplicity of his life. I never think of "Daddy Walker" but his character and this incident come to my mind. One morning I was hurrying down West Derby Road to business, and, indeed, had got half-way through Brunswick Road, when I commenced to think of the old man—I had not seen or thought of him for some months. I attempted to throw aside my impressions and passing thoughts. But it was of no avail. I became worried about him and began asking myself questions.

"Was he ill?" "Maybe he is in want? I think I will hurry back and see." I was in a hurry, and it would consume nearly all the time I could spare if I went back. After hesitating a moment, I hurried back up Brunswick Road, into West Derby Road, and to —— Street, and tapped at the door of his house. There was no response. The door was slightly ajar I went in and found the old pair ("Daddy Walker" and his wife) on their knees in the kitchen. He was engaged in earnest prayer. After kindly salutations I apologised for intruding, and told him as I went to business that "I had been bothered about him in my mind, and did not feel I could be satisfied till I saw him and knew the truth." He told me, as near as I can recollect: he was at his last extremity, there was no food or fuel in the house, he had no money, and he was putting the whole case before the Lord.

I had half a sovereign about me which I had taken

out for an entirely different purpose. This I gave him. The old man, rubbing a tear from his eye and looking at his wife, said:—"Mary, don't thee doubt the Lord any more. I said He would help, and He has given me what I asked for." Old Walker went on to explain, not only his bad fix, but that he had no money to buy firewood with. He meant the old wood and tar-barrels, which he bought and cut up into lengths and made into bundles, and sold for firewood; he had asked the Lord for ten shillings, as he wanted that sum to buy a certain lot which he could obtain for that money. The old man received what he asked for. He believed the Lord had answered his prayer. Who would deny him the comfort of that belief?

I have never hesitated to appreciate the value of prayer. The old man's thoughts set in force or liberated a force which vibrated the X ether which connected his mind with mine. He did not know that I should be the means of answering his prayer, but his faith was of the kind which makes men righteous and saves souls, or at least saves them from rational (?) scepticism.

By prayer, charitable institutions are maintained; orphans are saved, reared and educated; missions of mercy are organised, and the necessary means are sought by the agency of prayer. May not our intensest thought, projected by prayer, impinge upon and directly affect susceptible or attuned minds in this world, and direct their attention to works of faith and love, as well as reach the angels in that sphere beyond the ken of physical sense? Prayer is the language of love and a cry

of dependence, the outcome of helplessness and need—a safety-valve for oppressed hearts. By prayer we are lifted into another plane of thought and action, where helplessness finds sustenance, and all that is needful is attained. To despise prayer shows the shallow mind, and a prejudice only paralleled by blindness to evidence, and yet some of our leading men in science, literature, and art do not hesitate to proclaim their unblushing Sadduceeism.

While speaking of prayer, and its possible answer by Telepathy through human agency, I am reminded of the remarkable coincidence associated with the finding of the body of Dr (Miss) Hickman. On the very day her body was found Dr Wilberforce asked his congregation to pray for the solution of the mystery connected with that young lady's disappearance The congregation joined heartily in the intercessory prayer, and that afternoon the body was found. It may not be a clear case, but it is suggestive of the probable answer to prayer, by the finders being unconsciously led to the spot where the young woman's remains were found. Dr Wilberforce has expressed himself as firmly convinced of the power of prayer, and accepts the foregoing as a striking instance.

A CHICAGO STORY OF VOICE TELEPATHY

The editor of the *Chicago Tribune* vouched for the veracity of one Clements, who, in his turn, testified to the *bona fides* of the lady who experienced the incident, and this is about as good as newspaper evidence can

be: the whole experience was written before the fate of the Legations at Peking was known. "On the 17th June (1900)," says Clements, "a report was current that the Japanese Legation had been burnt. This reached the ears of Mrs Cecil Payen, whose daughter was in Peking with the family of Mr Conger, the American Ambassador. On this date Mrs Payen was sitting in her room, anxious and preoccupied concerning her daughter, when she suddenly heard a voice beside her saying, "Mother, all is well; I am not in danger."

Mrs Payen related this to a friend, and came to the conclusion that it must have been an illusion.

In the morning contradictory telegrams arrived, causing further alarm and anxiety to the mother. At midday she heard the voice again:—"Mother, do not be anxious. We are all safe."

"I heard these words so distinctly," said Madame Payen, "that I could hardly believe my daughter was not beside me."

On a third occasion (June 22nd), at a moment when she was alone, she heard these words: "A Chinese officer is in conference with the Ambassador, Mr Conger. We are all safe."

Many cases of audible reception of Telepathy have been published in the *Proc. S.P.R.* The following case of "voice" Telepathy, received in the waking state of the percipient, is of interest (vol. i. page 6, *Proc. S.P.R.*).

"On September 9th, 1848, at the siege of Mooltan,

Major-General R——, C.B., then adjutant of his regiment, was severely wounded, and thought himself to be dying, and requested that his ring be taken off and sent to his wife. At the same time she was in Ferozepore (150 miles distant), lying on her bed between sleeping and waking, and distinctly saw her husband being carried off the field, and heard his voice saying, 'Take this ring off my finger and send it to my wife.'"

This case was fully verified, and all the names are known to the Society. It will be observed that the lady both *heard* and *saw*, and that in all the preceding cases the percipients were either awake or in reverie, or in an appropriate receptive state. A few now will be taken in dream states.

TELEPATHY IN DREAMS

Of dreams there is no end, and the causes of dreams are too numerous to enter into: the state of the health, of the brain, and of the stomach will readily account for the bulk of dreams. There are dreams which can be readily traced to their source; and although in character wonderful enough, such as the recovery of lost articles (for which neither Telepathy nor Spirit influence are required to account), still they all belong to the range of psychical investigation, except special dreams already referred to. All these must be left aside for a few cases more distinctly telepathic in character. The following from Camille Flammarion's work, *The Unknown*, illustrates *seeing* and *hearing*.

"Between my father and myself," writes one well known to the author, "there was the strongest tie of affection, stronger than usually exists between father and son. The night when he fell down the staircase, I had got home from business about 8 o'clock, after a day of very hard work, and I went to bed immediately after supper. I always slept next the wall. I fell asleep as soon as my head touched the pillow, and slept a heavy, deep sleep, not even hearing my wife when she came to bed. I knew nothing until my father appeared to me at the top of a staircase, about to fall. I sprang to seize hold of him, and jumped out at the foot of the bed, making a good deal of noise. My wife awoke and asked, 'What the mischief are you doing?'

"I lighted a lamp and looked at my watch. It was a quarter past 2. I told her what I had seen, and she tried to make me laugh it off, but did not succeed.

"I slept no more that night. I did not even go to bed again, the impression being so strong that I could not doubt but that my father had hurt himself seriously.

"I went early to town next morning, and telegraphed to him asking if all were well. I got a reply which exactly corresponded with what I had seen in my vision, and the very moment as well.

"The sad consequence of the fall we know too well; but how, at the distance of so many miles, could I have seen my father fall? That is a matter entirely beyond my comprehension."

Hearing combined with *motor action* and *feeling.*—The late Mrs Burton, in her *Inner Life in Syria*, gives several instances of Telepathy from the living. Her husband, Captain Burton, had been ordered to give up his consulship at Damascus at a moment's notice. His wife was at her country-house, sixty miles away. He had to go to Beyrout on his way to England, and wrote to his wife to get ready and follow him, and, under ordinary circumstances, he might have been well on his journey before his wife could possibly join him. Mrs Burton said:—

"I went to bed as usual, and tried to be philosophical. When I went I had one of my dreams. I thought some one pulled me, and I awoke and sat up in my bed, and *I could still see and feel it*; and it said in a loud whisper, 'Why do you lie there? your husband wants you; get up and go to him!' I tried to lie down again, but it happened three successive times, and big drops were on my forehead, with a sort of fear. My maid, who slept in my room, said:—

"'Are you walking about and talking, madame?'

"'No,' I said, 'but somebody is. Are you?'

"'No,' she replied. 'I have not stirred, but you are talking with somebody.'

"After the third time, I grew to believe that the presence was real. I jumped up, saddled my horse, and, though everybody said I was mad, and wanted to put me to bed, I rode a journey five miles across country, as if I was riding for a doctor, over rocks and through swamps, making for the diligence half-way

house. . . . The diligence was just about to start, but God was good to me. Just as the coachman was about to raise his whip, he turned his head and saw me coming—hot, torn, and covered with mud and dirt from head to foot—but he knew me. I held up both arms; he saw the signal, waited and took me in, and told the ostler to lead my dead-beat horse to the stables. I reached Beyrout twenty-four hours before the steamer sailed."

In consequence of the vivid message, Mrs Burton was able to confer with her husband, and understand his plans fully before he left for England. The Telepathy came more in this case while the lady was in a dream reverie than in a dream state; she was practically awake. Her servant also heard *the presence* walking and talking.

It is a common experience for letters to cross, their authors dealing with allied and similar subjects. But we do not often hear of allied dreams of a simultaneous and telepathic character. One reliable case of the kind is recorded by me in my small book, *How to Thought-read.* The following, from a correspondent well known to the editor of the *Christian World*, is interesting:—

"Sir,—I have read with much interest in the *Christian World* the valuable paper upon 'Dreams' by 'J. B.,' together with other more recent contributions upon the same subject from various persons, and am inwardly persuaded to give you a short chapter from my own recent experience.

"I have in the western hemisphere a friend of *forty years' standing.* Fourteen years ago a misunderstanding occurred, and all correspondence thereupon ceased. One night in the month of November 1898 I had a very clear and impressive dream about this quondam friend, who at that time was over 5000 miles distant, and of whom nothing had just then occurred to remind me. In my dream this old friend stood before me as of old, and expressed very great sorrow and regret at what had occurred, and in a tone of passionate pleading said to me, '*Let bygones be bygones,*' and there and then a perfect reconciliation seemed to take place between us. I awoke, and to my great disappointment discovered it was *but a dream*! The next morning, at the breakfast table, I related my dream, and expressed regret that it was only a dream, and not a reality.

"Two weeks after my dream, to my great astonishment and delight, I received a letter from this very same friend, saying:—'I have had a most remarkable dream about you, and I saw you as you used to be fourteen years ago, and you said to me, 'Let bygones be bygones.' I do not know what it means, but I am just leaving for England, and trust to find my dream fulfilled.' This friend came to England. The dreams were related by each to the other. We compared notes, and found, as nearly as could be ascertained, that these dreams were not merely strangely *similar*, but were also *simultaneous*; that is, at the very same moment of time two distinct minds were occupied by the same thought, feeling the same desire, listening to the same

words, and all this without anything leading either the one or the other mind in this direction.

"I feel perfectly certain of the existence of forces of which, as yet, we know very little, but which will in days to come reveal themselves, and operate towards the elevation and unification of the human race, and that as soon as mankind is in a position to rightly understand, control, and utilise these forces."

I will now close this selection of dreams with a case of unconscious Telepathy from the living to a most suitable and practical percipient. It is recorded by Dr Horace Bushnell, author of *Nature and the Supernatural.*

"Captain Yount," he said, "a patriarch in the Valley of California, told him that six or seven years before their conversation he had seen a vision which had saved several lives. He (Captain Yount) had a dream in which he saw what appeared to be a company of emigrants arrested by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; the men were cutting off what appeared to be tree-tops rising out of the deep gulfs of snow. He distinguished the very features of the persons and the look of their particular distress. He awoke profoundly impressed by the distinctness and apparent reality of the dream. He at length fell fast asleep, and dreamt exactly the same dream over again.

"In the morning he could not expel it from his mind. Falling in, shortly after, with an old hunter comrade, he told his story, and was only the more im-

pressed by his recognising without hesitation the scenery of the dream. This comrade came over the Sierra, by the Carson Valley pass, and declared that a spot in the pass answered exactly the description. By this the unsophistical patriarch was decided. He immediately collected a company of men with mules and blankets and all the necessary provisions.

"The neighbours were laughing meanwhile at his credulity. 'No matter,' he said, 'I am able to do this, and I will; for I verily believe that the fact is according to my dream.' The men were sent into the mountains 150 miles distant, directly, to the Carson Valley pass, and there they found the company exactly in the condition of the dream, and brought in the remnant alive."

APPARITIONS, GHOSTS, AND HAUNTINGS

I do not say that the spirits of the departed never visit us, for that would be to fly in the face of an amount of valuable present-day evidence, to say nothing of the well-authenticated records of the past. But I venture to think that many so-called apparitions, ghosts, are not "shades" of the departed, but mere shadows of a shade —not the departed, but merely pictures of them seen subjectively in Nature's invisible biograph. When Mrs Denton saw "monsters in the deep," it would be the deepest folly to imagine that she was *seeing* anything which existed at the present time. When the late Miss Rowan Vincent had no difficulty in recognising Napoleon, she saw no ghost, but merely a picture of

what had been, and her Napoleon was no more a reality than her St Clouds. She gazed on a scene—a terrene experience—in the past, and psychometrically sensed a picture of what had been, but saw no true apparition.

Many sensitive persons—whether aware of psychometrical impressionability or not—placed in a room, or otherwise in proximity to a place, strongly impregnated by the emanations of "a departed," having articles of furniture, wearing apparel, and possibly their very bones—we can believe that such an one may have seen a scene in which there were appearances of the dead, and may also have heard voices, noises, and all that. Nay, more, such an one may have seen a dreadful tragedy enacted, all apparently too real and terrifying in effect, and which was, for all that, nothing more than a living picture, thrown up by the films of the invisible biograph to psychic vision.

Some apparitions are thought-forms, but not the discarnate self. A distressed memory of intensest anguish, some unatoned evil, may cause the spirit—IN THOUGHT—to revisit once, nay, again and again, the unhallowed spot, and that thought, that memory, become impressed on some sensitive. This seems to me to be more likely than that the spirit, with its innocent victims, should be tied to the place, and be constantly re-enacting the crime again and again. I am sustained in this idea by the fact that the ghost comes on an apparently purposeless errand; it re-enacts the old crime, which, like a fixed idea, has hypnotised it; it wears the garments of a terrene memory, and all the

attitudes and postures belong to the long-gone period of the departed's earthly existence; not only so, but the part played by such apparitions bears no relation to the embodied witness or witnesses. In a similar fashion the so-called apparitions—Queen Elizabeth, Henry VIII., at Windsor, and spectres at Hampden Court—play their meaningless part, all unconscious of those in the flesh who have an *awareness* of their presence.

In the foregoing there is some explanation in defence of the sanity of the observers, but there are many instances in which it is clear that the visions and the apparitions are wholly hallucinary—a creature of mind-wandering—an outward projection of some unconsciously evolved thought, and therefore bearing no relation to "veridical hallucinations," of which some instances will be given of the true *double* and the apparition.

A DREAM-VISION

At the age of nineteen, when crossing the Atlantic on a sailing-ship, I had something akin to a dream-vision. I was not sleeping. I was on the look-out, and the night was calm and beautiful. Although I was quite alert, the calm stillness of the surroundings induced in me something of reverie, and I became conscious of a cloudy, hazy appearance in front of me. It came nearer and grew more distinct, and then it opened and I saw what appeared to me to be the face of a sister whom I thought much of. The vision-face smiled sweetly at me and disappeared as suddenly as it came. I did not know what to make of it, but some months

afterwards I learnt that she had died about the time I had that dream-vision. The hour and the date were not taken by me, I regret to say, as my mind was not given to the consideration of psychical research problems in those days. I cannot tell whether this was a case of telepathy from my dying or departed sister.

There is the double of the living and the true apparition of the dead; and through these, as through all *bona fide* psychic experiences, we are brought to the profound conviction that man is not what he seems, but is himself a spiritual being, dwelling in a psychic body, and manifesting himself through a physiological organisation by which he is related to his fellows and present terrestrial environment. That while in the body, and manifesting himself in modes pertaining to it, he also at times has been able to show his independence of the external self by the exhibition of Psychic Faculty —by the double; and when he has left the body, by a further exercise of these faculties—by intellectual persistence, and undoubted apparition appearances after death.

All the same, the double and the apparition may not be the true Psychic Self, but they appear to me to be modes by which they reveal that Self—the True Me—to the ordinary conscious Me, in present modes of existence.

THE DOUBLE

The celebrated Dr Abercrombie, of Edinburgh, related the following. In this case the agent, the

Rev. Joseph, dreamed a dream, and his mother, the percipient, was awake when she saw her son. The Psychic Faculties of *seeing* and *hearing* are indicated.

"Joseph Wilkins, while a young man, absent from home, dreamt, without any apparent reason, that he returned home, reached the house at night, found the front door locked, entered by the back door, visited his mother's room, found her awake, and said to her: 'Mother, I am going on a long journey, and am come to bid you good-bye.' A day or two afterwards this young man received a letter from his father, asking how he was, and alleging his mother's anxiety on account of a vision which had visited her on a night, which was, in fact, that of his son's dream. The mother, lying awake in bed, had heard some one try the front door and enter by the back door, and had then seen the son enter her room, heard him say to her, 'Mother, I am going on a long journey, and am come to bid you good-bye,' and had answered, 'Oh, dear son, thou art dead.' Words which the son also heard her say in his dream."

Mr Terry, the editor of the *Harbinger of Light*, who has reported so many cases of the double, and allied phenomena, retails an interesting experience he had in his office with a sensitive, who saw and described a lady unknown to him, and who was writing to him in America. She saw this lady in his office. It turned out to be (the late) Mrs Britten, the famous inspirational lecturess, so well known in every city and town of importance at home and abroad. When

she arrived in Melbourne, Mr Terry questioned her on the subject, when she informed him it was a common occurrence for her to be seen under similar circumstances at distant places by people in whom she was interested.

Mr Andrew Lang, the genial Scotch writer, philosopher, and friend, testifies to seeing his friend "Q." on one occasion opening his garden gate, coming up the path which led towards the window where he (Mr Lang) was writing. It was in broad daylight. Mr Lang got up to welcome him, and not more than five or ten seconds could elapse between his rising and going to the door to let Q. in. But there was no Q. there. All this Mr Lang fully describes in detail. He also tells us of going out to dine that day, and meeting with Mrs Q. and learning from her that Q. had not been out all day, that he was ill in bed, and had been there at the very time his double was seen. Mr Lang had his usual fun at some of the late Mr Myers' psychical terms, but seriously testifies to the fact of the double, and indeed to other phenomena.

The ghost within each of us can manifest itself without, and deliver a message, perhaps of no moment, or maybe indeed something of vital import—a presentiment or a warning, so intense that the emotion carries the thought-form or double with it. In the following story in *T.P.'s Weekly*, the editor vouches for the facts, but suppresses the names. I think it best to give it in the words of the writer:—

"Here is a spirit story whose truth I can guarantee—

so far at least as I can guarantee the truthfulness of the friend who told it me. A young girl on her way to Cambridge to meet her fiancé started up at every station where the train stopped, and looked so wildly out of the window that an old gentleman in the carriage at last asked her what was the matter. 'Oh,' she answered, in great agitation, 'I have seen at every station the friend I am going to meet at Cambridge on the platform, beckoning me to get out, in a kind of terror.' 'Then take my advice,' said the old gentleman, 'and if you see him at the next station still beckoning to you, get out at once.' At the next station there was still the spectre beckoning to her in even wilder excitement than ever. She hesitated no longer, got out at once—as indeed did the old gentleman—and waited for the next train to take her to Cambridge. On her arrival she learned that an accident had happened to the preceding train, and especially to the carriage in which she had been seated, and from which, indeed, she had only and barely escaped with her life. The odd thing was that her fiancé, when his spirit was appearing to warn her, was himself so *sound* asleep in the waiting-room at Cambridge that he had not even dreamed of anything of the sort."

There is no phase of psychical phenomenon more substantially vouched for in the *Proc. S.P.R.* than the Double.

Mr Podmore, whatever his attitude towards the bulk of the evidence for the disincarnate self, offers abundant evidence for Telepathy, including the double

and apparitions. He gives cases of where the double has been projected by an effort of the will, so that it has been seen by the party for whom the experiment was intended. It is not my intention to deal with experiments of the kind, however interesting, but I will give one case as suggestive of the possibility of claiming too much for Telepathy in the Podmorean sense.

Mr Podmore gives the case of a certain lieutenant seeing a lady who had been dead five years. Not only did the lieutenant see her, but a companion who was with him saw her too. Both men were wide awake, talking over the French campaign, when suddenly the door opened and the lady entered. She was dressed in white, head uncovered, and she smilingly bowed to the young lieutenant three times, and passed through the doorway and disappeared. It is true an experiment was attempted, and missed fire. It was intended by the agent (?) that by the exercise of his will he should make the lieutenant dream about the young lady at a certain hour. Instead of that her apparition is seen by two persons, not in a dream, as a solitary percipient, as intended. The foregoing would be better evidence of an Apparition, than that of the Thought-form or Double. The facts are interesting.

The late Rev. H. R. Haweis gave a remarkable instance of his own double appearing in his church, "My Pulpit Experiences," *Temple Magazine*, August 1900:—

"The oddest thing that ever occurred to me in the

pulpit," he says, "was being seen there when I was elsewhere. It was one Sunday morning, when a severe cold held me a prisoner at Queen's House, Chelsea, and my curate preached. Two members, at least, in the congregation remarked that no sooner had the curate got into the pulpit, when I appeared for a short time standing behind him; and on leaving church they met, and comparing notes, each remarked how odd it was that I had been there and done nothing, and what could my motive possibly be? All that time I was sitting over the fire in Chelsea, worrying at not being in my place at sermon time, having been for once over-persuaded to stop indoors, which I very seldom am, however ill I may be."

One more case will suffice—the Double of T. P. O'Connor, M.P., seen in the House of Commons. Mr J. G. Swift M'Neill, M.P., tells the tale in *M.A.P.* Mr M'Neill says:—

"And once again let me tell the editor of *M.A.P.* a ghost story of himself. I remember one evening, in the spring of 1897, looking from the bar of the House of Commons at 'T. P.' sitting in his accustomed place on the third bench on the Opposition side, below the gangway. 'T. P.' was not there, however. He had been summoned over to Ireland by telegraph, without my knowledge, to take the last farewell of a dying parent. Nor was I alone in thinking I saw him. He was seen sitting in the same place from the Press Gallery by an intimate, to whom his features are as well known as they are to me. It is said that the

originals are in states of mental suffering, and certainly, at that time, with a beloved father's life in the balance, my kindly and affectionate friend 'T. P.' abundantly fulfilled that sad condition.

"'T. P.'s' personal appearance is striking, and once seen is not easily forgotten, and it is not likely that two such intimate friends would be deceived as to the fact. The evidence for the double does not depend solely on what I can advance, and the cases given will serve to illustrate this phase of Telepathy."

TELEPATHY FROM THE DEAD, APPARITIONS,— PHANTASMS OF THE DEAD

From the Double, it is an easy transition to that of the Apparition. Mrs Edmund Adam (Juliette Lambert), in her interesting book, *The Romance of my Childhood and Youth*, referring to the tragic death of her grandmother, relates the following:—

"One night about ten o'clock I had just put my daughter in her crib, had returned to bed, and was about to go to sleep, when by the light of a night lamp that was always burning I saw my grandmother come into my room. 'Ah, grandmother, is it you?' I cried. With a slow gesture she put her hand up to her eyes. The sockets were empty! I jumped out of bed and went toward her—she had disappeared. I rushed into my husband's study, where he was writing. 'My grandmother, my grandmother, where is she? I have just seen her, with empty eyes, in my room!' 'You are crazy,' Monsieur Lamessine said. 'Your

grandmother cannot be here. Your mother writes me that she is ill, and begs me, on account of your nursing, not to inform you of it.' The next day I heard that my grandmother had died at the very hour she had appeared to me."

Madame Adam considered this a real vision, so real indeed that she thought it one of the strongest proofs of a hereafter.

Mrs Coates had many experiences, which I could relate as told me, which she had before she knew anything about these subjects, or dreamt she was one of those now called *a psychic*. This incident happened before we became acquainted, and was related to me after this lady became my wife.

About three months after the death of her husband she had the following experience, which might, perhaps, be called "a collective hallucination." She had been left with three little ones alive, and for comfort, and because these little ones would feel the loss of their father, she had arranged that they should all sleep in her bedroom. A little daughter about four years of age slept with her mother, and the two boys in little cribs close at hand. There was plenty of room in the house, but this suited all best. On this particular night the children were sound asleep when she retired. She was awakened suddenly from a sound sleep as if by an electric shock, and found herself looking upon a hand which rested on her little daughter's breast. She instantly recognised the hand, which was natural as in life, as that of her late husband. The child was a

great favourite of his. Mrs S. was greatly startled to see the hand and to recognise it, and the hand started too, as if conscious of the recognition. Her eyes followed the hand to the arm, and then she saw the whole figure, which, while distinct, was shadowy, except the head and face, which were almost as fully defined and as opaque as the hand. The body was between the bed and the wall, which the bed touched. She could see the wall, as it were, through the body, and the veridical hallucination lasted sufficiently long for her to distinctly recognise her husband's face and every movement. She was much terrified, and as the hand was lifted the little girl became restless, and murmured in her sleep, "Papa is away; he is in heaven," and smiled and fell into sound sleep again. Mrs S. fell asleep too, and about three o'clock she was awakened by the elder boy saying, "Mamma, I saw papa at the foot of the bed." "When?" she asked. "Just now," he replied. "I woke up and saw papa come into the room and stand at the foot of the bed, and he said to me, 'Be good to your mother, John.'" The bedroom door was shut and locked.

The foregoing has been confirmed by other members of the family. I can safely say I believe the story to be true, since I have had proof, in the presence of witnesses, of her gifts—intuitive or psychical—during the last quarter of a century.

Herr R. Leithal senr., writing on March 28th (*Light*, April 9th, 1898), from Freiburg, Baden, contributed the following:—

"On Wednesday last the servant girl of one of my friends told her mistress in the morning that, awakening the night preceding, she saw her deceased father standing beside her bed. He told her, 'Your sister-in-law is very sick and near to death.' On her asking if she ought to go to attend to her, he replied, 'No. Your sister Rosa will come for that purpose.' Towards noon of the same day a telegram from the girl's brother arrived, in which he said, 'My wife is very bad, come instantly.'

"The girl took train, but returned next evening and said, 'I found my sister-in-law very bad; she had been confined, and the physician attending her had had to stay the two preceding nights with her. My sister Rosa arrived unexpectedly. I was enabled to intrust my sister-in-law to her care.'"

Herr Leithal adds that the girl, as well as the family with whom she lives, have no idea of Spiritualism. In this case the percipient was awake, as in Madame Adam's experience. She saw and conversed with the Apparition. It informed her of what was, and indicated what would be, and everything turned out as indicated.

Less distinct in purport is the following, but the Apparition is seen and the time-coincidence is suggestive. The percipients may not have been in a suitable state to get a correct impression. In Lord Tennyson's memoir of his father, Lord Tennyson, he says:—

"A. went to London. Tilly (Matilda Tennyson) in

the evening told me how, on an autumn evening, at Somerby, just before Arthur Hallam's death, she and her sister Mary saw a tall figure, clothed from head to foot in white, and they followed it down the lane, and saw it pass through the hedge where there was no gap; and how she was so awed that on reaching home she burst into tears. She then related how, being at Spilaby for her dancing lessons, she brought home the letters, and one of these was from Clevedon. This was addressed to A. She gave it to him as he sat at dinner, and went to take off her bonnet, and she heard afterwards that he had left the table, and that poor Emily was then summoned to him to have the terrible news broken to her."

In the following case the two percipients obtain a simultaneously correct impression of their brother. From the meagreness of the report it is impossible to say whether the appearance was coincidental, or really subsequent to the doctor's death abroad.

Preaching in the Congregational Church, Seaford, on Sunday, 12th August 1906, Mr Compton Rickett, M.P., related in his sermon the following extraordinary coincidence, which he vouched for as true:—"A gentleman, whose son was attached to the British force in South Africa as doctor during the Boer war, paid a visit to two of his sisters. They remarked that they were glad his son had returned home. On the father replying that his son was still in South Africa, they exclaimed that they had seen him looking through the glass panel of the door of the corridor, about 6 p.m.,

just before the father's arrival. The old gentleman at once returned to London, and next morning called at the War Office for inquiries. He was told information had just been received that his son had died the previous evening from enteric fever, the time of his death being 6 p.m. English time."

The following account by Captain G. F. Russell Colt, of Gartsherrie, Coatbridge, although somewhat abridged, tells its own story :—

"I was at home for my holidays, and residing with my father and mother. . . . . My bedroom was a curious old room, long and narrow, with a window at one end and a door at the other. My bed was on the right of the window, looking toward the door. I had a very dear brother, Oliver, lieutenant in the Seventh Royal Fusiliers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him, and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, but that if anything did happen to him he must let me know by appearing to me in my room, where we had often as boys together sat at night. This letter (I found subsequently) he received as he was starting to receive the sacrament from a clergyman, who has since related the fact to me. Having done this, he went to the entrenchments and never returned, as in a few hours afterwards the storming of the Redan commenced. He, on the captain of his company falling, took his place and led his men bravely on. He had just led them within the walls,

though already wounded in several places, when a bullet struck him on the right temple and he fell among heaps of others, where he was found in a sort of kneeling posture (being propped up by other dead bodies) thirty-six hours afterwards. His death took place, or rather he fell, on the 8th of September 1855.

"That night I awoke suddenly and saw, facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist as it were, my brother kneeling. I tried to speak, but could not. I buried my head in the bed-clothes, not at all afraid (because we had all been brought up not to believe in ghosts and apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and, indeed, had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy.

"But, on looking up, there he was again, looking lovingly, imploringly, and sadly at me. I tried again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed and glanced through the window, and saw that there was no moon, but it was very dark and raining hard. I turned and still saw poor Oliver. I shut my eyes, walked through it, and reached the door of my room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned around his head slowly and again looked anxiously and lovingly at me, and I saw then, for the first time, a wound on the right temple, with a red stream from it. . . . I left the room and went into a friend's room, and lay on the

sofa the rest of the night. I told him why. I told others in the house, but when I told my father he ordered me especially not to let my mother know. On the Monday following (communication with the Crimea was then conducted by telegraph for only part of the way) he received a note from Sir Alexander Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came to my bedroom in his mother's house in Atholl Crescent, in Edinburgh, with a very grave face. I said, 'I suppose it is to tell the sad news I expect?' and he said, 'Yes.'

"Both the colonel of the regiment and one or two of the officers who saw the body confirmed the fact that the appearance was much according to my description, and the death wound was exactly where I had seen it. But none could say whether he actually died at the moment. *His appearance (to me), if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning.* Months later his small prayer-book and the letter I had written to him were returned (to me), found in the inner breast-pocket of the tunic which he wore at his death."

This account is substantiated by independent evidence given in full, vol. i., *Proc. S.P.R.*

The late Father Walter, of Washington, related the following experience to a fellow priest, and it found its way into the Catholic Press at his death a few years ago, and public attention was recalled to it by the

Washington Post on the death of the priest. This is the story condensed.

Father Walter had retired for the night, one stormy night in winter, and had been lying down, when he was aroused by a violent pull at the door bell. At the sound he jumped up, opened the window and looked out, and saw two thinly clad children, a boy and a girl, on the doorstep below.

"What do you want?" asked the priest, of his small visitors. "Our father is dying, and wants you to come to him immediately," one replied. "We will show you the way."

In a short time the priest was out in the street with the children, who led the way to a broken-down tenement in a low quarter of the city. The boy opened the door but did not enter, simply saying to Father Walter, "My father's door is at the top of the house. You will see a light shining through the keyhole; you cannot miss it." The priest, intent on his mission, did not notice the absence of the children, and stumbled and groped his way up the rickety stairs, and found the door as described. Pushing it open, a piteous sight met his gaze. A bare room with a broken chair and some other things, and the dying man covered with rags, lying in a corner, was faintly revealed by the feeble light of a candle stuck in a bottle.

"Who are you?" demanded the man, in a whisper. Father Walter said that he was sent for to come to him. "I did not send for you. I had no one to send —I am—alone—dying."

"That is strange," said the priest, "for two children, a boy and a girl, came to my house and told me that their father was dying, and showed me the way."

"Two children!" gasped the man, almost springing up. "What did they look like?" The priest told him, and the dying man covered his face with his hands and wept silently, and the tears trickled through his hands, and his whole frame was convulsed. When he could speak, he said, "They were my children! My poor, dear children," and he fell on his bed, exhausted. Then came the sad, wretched, and wonderful story of his taking drink after his wife's death, of his neglected children, and their death nearly two years before. "They were my dead children who came to you, Father." He added, in a broken voice, "My poor children were sent by heaven to bring you to their dying father."

The story ends simply in the announcement that the repentant sinner was received into the Church, and all good Catholics will know what that means.

But such incidents are not the monopoly of the Catholics, although they are more inclined to that sort of thing than Protestants. Coming near home, I have an incident of more recent date, and told to me by my old friend, the late Rev. D. M'Kinnon, to whom reference has already been made in this book. He told us this story one evening in the winter of 1890. I remember that he was in some excitement over it. He had been perturbed over certain knockings and sounds in his own house, Craigiebank, Crosshill, but a short time before, but they were nothing to this new

experience. He had been making pastoral visits in connection with his church, and, according to custom, announced the Sunday before the particular district he would visit. On this day he had just completed his calls and was on the way home. Passing through a street, not in the district of his calls, his attention was arrested by a young woman in a grey dress, with turban or hat, also greyish, who, standing in a "close mouth," motioned to him. On crossing over to her, she asked him to visit her mother. He hesitated, and then complied. The young woman, who appeared real and natural to him, led the way upstairs, and rang a bell at a house (two up), and on the door being opened, he was surprised on looking round to see that his guide had fled, but thinking that she must have passed him in some way, he told the old woman who opened the door that he had come to see Mrs ——. He entered and saw that lady, ill in bed, and talked and prayed with her, and when about to leave, spoke about the young woman in the grey dress, and asked about her. He was astonished to learn that there was no such person living. But Mrs —— had a daughter, whose appearance and the favourite dress she last wore corresponded to the description given, and she had died six months before.

VISIONS OF THE DYING—APPARITIONS

The Rev. Minot J. Savage, in *Life Beyond Death* says:—"I have known cases where a friend who was living at a distance has appeared after the fact of death to someone in another town or in another State.

I have myself personally investigated and satisfied myself of the truth of happenings of the sort.

"In this connection it may be worth while to speak of the visions of the dying. It is well known, of course, that persons suffering from fever and different kinds of illness have visions which are probably caused by the disease, and so are purely subjective. It is held by many that all visions of the dying are of this order.

"A good many cases have come under my personal observation. Most of them were not of a nature to prove that the dying person actually saw the friends whose names they called, or whose faces and forms seemed to be present. But I have known one or two cases that seemed to me to possess very remarkable features in the direction of proof. I will simply give one of them as a specimen.

"There were two little girls, about eight or nine years of age, who lived in a city of Massachusetts. They were not relatives, but very close friends. Both were taken ill at the same time with diphtheria. One, whose name I will speak of as Jeanie, died on Wednesday. The family, the nurses, and the physicians all took special pains to keep the fact from her playmate, fearing the effect of it might stand in the way of recovery. It proved that they were successful in their efforts, for on the Saturday morning, not long after the death of the other child, she went through the form of making her little will. She spoke of certain things that she wished to give to the different friends—her

brothers and sisters and playmates. Among these she pointed out certain things of which she was very fond that were to go to Jeanie, thus settling all possible question as to whether or no she had found out that Jeanie was still living. A little later she seemed to be between the two worlds, seeing the friends that were about the bed, and also seeing those who are ordinarily invisible. She spoke of her grandfather and of her grandmother, and of others, expressing her delight to see them. And then she turned to her father, with a face and voice both expressing the greatest surprise, and exclaimed, 'Why, papa, why didn't you tell me Jeanie had gone? Jeanie is here with the rest. Why didn't you tell me of it?' This seems to be a case a little out of the ordinary. If she had known that her friend was among the dead, we might say, with some reason, that she was merely imagining that she saw her face among the others that she believed had long been inhabitants of the other world. But her surprise at seeing this particular face carries with it the suggestion of reality such as does not attach itself to ordinary cases.

"I know also of a little boy, but two or three years old, who had been put to bed and was asleep. He had a friend, a Judge of some prominence, living in the place, who, having no children of his own, was very fond of this particular little boy; used to come often to see him, and bring him presents, and make a pet of him. On this evening the father and mother were sitting in the next room, when they heard the little

boy crying violently, as though suddenly aroused from his sleep. They went in and found him sobbing as if his heart would break. They asked him what was the matter, and he called out, 'Judge —— says he's dead! He has been here and told me that he is dead!' Next morning it was found that the Judge had died at about that time the night before."

The Rev. Mr Savage thought that these cases were more evidential than if the matter had come under his notice from older persons, who might have ideas on these subjects, and I agree with him.

I have had many experiences myself, but should not think of putting them forward as being of evidential value, for, being somewhat prejudiced, I have got to believe in the possibility of many things which in youth and manhood I should have pooh-poohed. I cannot possibly vouch for all the cases given in this book, but I can most assuredly assert that I have offered nothing to my readers half as strange or as wonderful, or as likely to cause "wiseacres" to shake their heads, as the well-authenticated cases presented to the public by the *Proc. S.P.R.*, and a greater range still with which I am familiar as an investigator of the psychical phenomena of modern Spiritualism. I have only touched the fringe of a profoundly interesting subject—the true nature of man and his possible survival in "other-world states." I will now present two or three more cases illustrative of other phases.

Recently Mrs Terelinck, of King's Lynn, had a dream three nights in succession. In that dream she

saw her husband's uncle standing by her bedside, and on awakening after the last dream declared that he "still was there,"—the vision in the dream state obtruding into the waking state. So steadfast was she in this, and so certain that something had happened to this person, that her husband was prompted to make inquiries. Failing to get information from other quarters of the whereabouts of his uncle, he had recourse to the police. He was shown a photograph and some clothes, and identified them as his uncle's, John Irvin, of Broad Street, Cambridge, whose body was found in the Ouse, at Lynn, on Whit Monday, 1903.

Why Mr Terelinck, the relative, did not dream the dream, and his wife did, can only be explained in this way. That lady was the more susceptible of the two to perceive apparitions, and could more readily *sense* the message of the dead.

There was an account given of a proposed tour of Mr Alex. Bull, son of Ole Bull, the celebrated musician, in the American Press. In the notice which appeared in the *Banner of Light*, there was also a personal sketch of Mr Bull. Of his experiences one is noteworthy as of psychical interest. That gentleman was enjoying himself, in the spring of 1895, at an evening party in Gottenburg, Denmark. While dancing with the daughter of his host, he stopped as if suddenly shot, for a *voice* at that moment told him his brother was killed. The article goes on to say: "At the exact moment when he himself had been informed of the

sad occurrence, and at the time when the ship in which it occurred was hundreds of miles away at sea, his brother Thorwald had fallen from the ship's mast and was killed." Three weeks afterwards the psychical experience was confirmed.

Ella Macmahon, a writer of some repute, and a contributor to *Cassell's Family Magazine*, told the following, in all apparent sincerity (Jan. 1896), in an article entitled "A Voice from the Dead." She told how she and her little sister Annie were saved from sudden death by hearing their mother's voice calling them. They were wandering in semi-darkness through an old castle, and had reached the edge of a pit which was full of water and slime, and they would have been instantly drowned had they not heard their mother's voice softly calling them by their names, one after the other. They turned and followed the voice, and were saved. Their mother had been dead four months. The authoress does not attempt to explain the mystery. She was nine years of age then, but there were three things which she knew—her mother's voice, that her mother had been dead four months, and that both herself and her sister had escaped an untimely death through that voice. The transparent honesty of the writer is equalled by her intelligence.

I will now conclude my illustrations of Telepathy—and something more—from the dead in the selection of one given by Miss Goodrich-Freer, now Mrs Spoer, in the *Occult Review*, July 1906. I may say, this

particular incident is one out of many the late Marquess of Bute had urged this lady to publish. I will condense, and leave the story to tell its own tale.

Colonel Brown-Ferris tells, in 1893, that he and a brother officer in India one day were making out a list of the effects of a brother officer who had died of cholera.

"'We were sitting one at each end of the table with writing materials, and as each article was named, put it down on the list. While we were so engaged we heard a step on the verandah. We looked up and said to each other, 'If we did not know —— was dead, we should say he was coming in now.' He did come in, and spoke; and the strange thing is that he seemed to think it quite natural that he should be there and speak, although he knew he was dead. He said, 'I cannot be at rest because there is something I ought to tell and to do. Will you write it down? Before I left England I was privately married in —— church,' giving the name and date. 'My wife lives there now, and I have a boy. I wish this to be known, and that the property I have here should be sold and the money sent to her. I could not rest till this was done, as no one knows I was married.' This was all, and he was gone. We had both written the directions, and they were word for word the same. We made inquiries in England: it was all true, he had been married, and at the place and date given. Of course, the money was given to the wife. If he had not come back to tell us, no one would ever have known anything about it.'"

This is a purposeful and intelligent return of the Soul-man—apparition—or phantasm of the dead (?); and with it—not from want of material, but from want of space—I must close my tale of Telepathy from the dead.

MODERN SPIRITUALISM—TELEPATHY

In the foregoing references to Telepathy I have dealt with spontaneous psychic phenomena, but I do not think it advisable to conclude this chapter without a word or two concerning induced Telepathy, having for its object possible intercommunications with the departed.

Telepathy from the living and the dead has been adequately demonstrated in the past to most thoughtful inquirers, and the persistence of human existence beyond bodily death has been established in these latter days by a body of scientifically accepted evidence, the rejection of which would only proclaim one's ignorance. None who have investigated these phenomena do reject them; only those who have not are found to declare their opposition and scepticism.

Accepted or rejected, Telepathy from the Dead by induced states is fraught with difficulties, and mixed with varied play of Psychic Faculty, not always clearly attributable to the action or the influence of deceased persons. Nevertheless, amid all this there is evidence —evidence which is accumulative and most convincing. This evidence is not to be obtained by the casual inquirer, but by the patient clear-headed investigator,

by many months or years of diligent and thoughtful research.

Telepathy from the dead is not always coherent, clear, and decisive; it may be dim, as that between living persons communicating through a third person, or even more dim and more fragmentary. Still is there enough gathered together from various sittings with approved psychics—such as Mrs Thompson with the late Mr Myers, Mrs Piper with the late Dr Hodgson, and others—to prove the persistence of the conscious intelligence of the once embodied mind, now beyond the veil. In passing, I have mentioned the names of Mrs Thompson and Mrs Piper because these are best known to the reading public; not that reliable communications are confined to these sensitives. There are hosts of good psychics — in the United Kingdom and the civilised world—through whom or by whom we can obtain similar evidence.

In the majority of cases where communications are received, the psychic or medium is in a trance, semi-trance, or in a receptive state, similar to psychometric reverie and allied states, to which attention has already been called. It is of little importance whether these states are in the first instance self-induced—as the majority are—or whether they are the result of a discarnate intelligence, hypnotising or otherwise, telepathically impressing the psychic by subjective suggestion, so long as messages, and verifiable messages, are communicated.

Possibly only a portion of the Psychic Faculties of a

sensitive is adapted for the transmission of the message desired by the spirit or agent on the other side. Then it is possible that the spirit of the deceased person may be in a trance or dream-like state, and not be consciously aware—as we have already noted in ordinary cases of Telepathy—of transmitting a message at all. Maybe there has been a thought, an anxiety perhaps, to communicate some apparent message—some loving or protecting thought—but beyond that no awareness of doing so. The message received may have been transmitted when the spirit's intelligence was in such a dream-like or trance state that only a portion of that message found a way by Psychic Faculty, and was interpreted by the sensitive to the interviewer—either pantomimically, verbally, inspirationally, or per automatic writing, as the case may be. Such messages, although fragmentary, present enough, here and there, to make an intelligent communication characteristic and apposite of the sender; a touch here and a touch there of knowledge, of personality, of intimate acquaintance, till the accumulated evidence becomes proof of identity of the departed.

One can think of the difficulty that the late William Ewart Gladstone would have in communicating through an ordinary psychic a message of import to the nation. Could the latter send a message to the nation departing from the paths of peace and retrenchment, of liberty and free trade, to warn it to pause and count the cost before entering upon a wild career of conquest, imperialism, and all that, but without presenting some

phase of personality sufficient to assure those who might be interested and affinitised to himself, the whole would be pointless as demonstrating continued existence. The former thoughts, however valuable, would be unnecessary, as furnishing no evidence of identity ; and without the latter, there would be no convincing proof that the late "G.O.M." was himself communicating with his friends. Still it is conceivable that such a statesman, being human, might communicate both on national and personal affairs. The great difficulty would be in finding a suitable sensitive capable of manifesting or even reflecting the thoughts either of the statesmanship or scholarship of a man like Gladstone, but it is not impossible that he might make himself known by many little characteristics to his personal friends through a suitable medium.

It is not from the great ones of the earth, the good and noble departed only, that the evidence for continued existence comes. If there be any real evidence to us through trance-lucidity or similar induced states, it must come from those whom we knew on earth, or from someone in the unseen to someone we know now on earth. Those messages are most convincing which come to us from among those who have gone out from us. And yet, truth to tell, what may be most convincing evidence to us who remain is of little value to others outside that circle, unless, perhaps, they still remain convinced of both our sanity and probity. Therefore the whole subject of Telepathy from the Dead is beset with difficulties—difficulties

of transmission and reception, and of acceptation by third parties.

While there can be no doubt of the persistence of the real "ME" when freed from this earthly tabernacle,—a persistence which has been revealed to us in telepathic flashes from the world of spirit without us to the world of spirit within us, and expressed in various ways to our ordinary consciousness,—we, after all, learn but little of the so-called dead. What we think we know is little better than the reflex of the Psychic's Inner Vision, crudely translated into the "letter" of our daily experiences here. That "letter," if it does not kill, surely obscures spiritual facts.

What St Paul knew of the third heaven he declared was unlawful to utter. I suspect he could not. The consciousness of trance vision and dream states seldom presents an unbroken front in the ordinary waking states. Whatever the actual experience of Lazarus, he may or may not have told Martha and Mary, but there is no record. As Tennyson, in "In Memoriam," says :—

> "Behold a man raised up by Christ!
> The rest remaineth unrevealed;
> He told it not; or something sealed
> The lips of that evangelist."

Whatever the state or states of the dead, we are content to know that they live. A fuller and deeper consideration of this subject brings us into close contact with the facts, phenomena, and the lessons to be derived from a study of modern Spiritualism, which indeed

has been the forerunner, if not the actual cause, of the world's acceptance of Telepathy to-day.

I must now leave the subject as it gets interesting, to come back some day and have an incursion into "Modern Spiritualism :—A study of Facts and Fancies." I will conclude by saying, that as man evidently possesses powers transcending sense-perceptions, and avenues of knowledge superior to them, which render him superior to Time and Space environment, and that as he is able to show independence of the physical form here and now, it is conceivable, nay, probable, that he may persist—a conscious intelligent being, in an immortal, not dying state—beyond the veil, in some sphere of life and progression suited or adapted to his risen or discarnate condition—may be dwelling in one or some of the "many mansions" which Jesus of Nazareth taught His disciples would be prepared for them, and which many good people still believe are not chimerical.

FINIS.

Appendix No. I

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PROFESSOR JOSEPH RODES BUCHANAN, M.D.

Having frequently referred to Dr Joseph Rodes Buchanan in these pages, a brief outline of this American and his career seems necessary for the benefit of many British readers who have not heard of him. In America he survived the zenith of his fame by many years, as a lecturer, author, and accomplished medical man, and was not so well known by the rising generation in the States as in the two previous ones.

Dr Buchanan was born in Frankfort, Ky., U.S.A., on 11th December 1814, and closed a long and eventful life in in San José, Cal., on 26th December 1899. He lived eighty-five years, a ripe, busy, earnest life of medical, social reform, and of cerebral exploration and psychical research. Possibly no man has done so much in the nineteenth century for Psychic Science in the United States as Dr Buchanan. His great discovery of Psychometry alone was sufficient to hand his name down to posterity with honours. In his greater work, *Therapeutic Sarcognomy*, he has not only demonstrated the intimate interrelations of the body, brain, and soul, but he has given to the medical faculty most important discoveries of incalculable value in treating the sick. Buchanan's *Anthropology*, which sets forth his discoveries

in cerebral psychology, passed into several editions. *New Education* was another able and masterly volume, in which he outlined the importance of ethical, moral, and spiritual training going hand in hand with intellectual culture.

He edited and published the Buchanan *Journals of Man* from 1850 to 1855, and from 1887 to 1889, a fresh, able, and scientifically conducted magazine, devoted to the object of its title—Man.

Professor Buchanan, from his intimate knowledge of the psychical side of man's nature, revealed by experimentation, was a Spiritualist before the "rappings" at Hydesville knocked conviction home—of the reality of the continuity of life—of life after death—to a materialistic generation. He lived to see Professors Crookes, Lodge, Barrett, Sidgwick, Dr Alfred Russell Wallace, Camille Flammarion, and a host of "agnostic" Professors in American and Continental universities range themselves among the advocates of the new advent of Spiritualism. *He saw many more proclaim their faith in the reality of the phenomena, but who were not ready to accept the spiritualistic theory.* It was a great triumph.

The last work of importance issued by this original thinker was *Primitive Christianity*, in two large volumes, a remarkable achievement for a semi-paralysed man of eighty-two years of age. A review of its claims or defects would be out of place here.

Primitive Christianity was followed with a small work on *Periodicity*, showing the good and evil periods in the lives of men and in the history of nations. It is a curious and ingenious speculation, and admirably sustained by cases in point. Tested in a series of experiments by me, I have been surprised at the results.

In addition to his professional work, Dr J. R. Buchanan found time to contribute original articles to the press on

psychic subjects, land, social reform, and sanitation. He has left, he informed me, some 20,000 pages of MSS., which may yet see the light.

In medicine and in philosophy he was ever in advance. He was founder of the eclectic medical system in America —the Dean of four medical colleges—founder of the Buchanan Therapeutic Institutes—President of several learned societies. The pioneer of the admission of women into the medical faculty—an advocate of the rights of labour and of man, white or black—an opponent of slavery. A most able and most unselfish man, of intellect amounting to genius, he lived as he died—a man of spotless reputation. It is our loss that he was not known to the British public, but he had many scientific friends and admirers in the United Kingdom and abroad, such as Dr Franz Hartmann of Germany, the late Dr Eadon of Bristol, Rev. J. Melville in Scotland, W. T. Stead, Esq., of the *Review of Reviews*, and many others. Like many good and great men, his ideas did not appeal to those clothed in purple and fine linen, and he died a comparatively poor man.

Appendix No. II

(*p.* 11)

EXPERIMENTS WITH MEDICINES

In Dr Buchanan's earlier experiments in Psychometry, he became convinced that sensitive persons could be influenced by medicines of the nature and character of which they were ignorant. The matter was tested by innumerable experiments before influential committees throughout the United States, as reported in the *Original Sketch of Psychometry*, and in the *Journal of Man*. It was a remarkable discovery, and performed with persons in normal conditions—the first of its kind in the history of medicine.

In these experiments the Doctor used great precautions. He said :—

"The desire to guard against delusions led me to adopt precautions to prevent the individuals experimented upon from knowing the name and nature of the medicine used. It was either concealed from their sight or so enveloped in paper as to be invisible, and thus the experiment was made in such a manner that any play of imagination would have been immediately detected. Sometimes, as in the experiments in New York, the medicine was unknown to all present until the close of the experiment.

"It was thus fully established that a large portion of the human race may be affected by medicinal substances *even*

without immediate contact—a fact which I now consider as well settled and familiar as any other in medical science—so much so as to become a necessary subject of medical instruction, and in every course of lectures . . . . I stated these principles and accompanied them by immediate demonstration upon the members of the class. Medicinal substances enveloped in paper were distributed among the members of the class, who held them in their hands while sitting at ease, listening to the lecture and waiting for the effect. It frequently happens when a vigorous emetic, cathartic, or stimulant is distributed in this manner, its impression will be so distinctly recognised by some members of the class as to enable them to name it correctly if they have ever before experienced its operation, as in medicine."

Without being aware of the experiments of Professor J. R. Buchanan, Drs Bourru and Burot conducted experiments in France to test the influence of medicines *en distance*. The sensitives were nervous and hysterical patients, who were hypnotised. The medicines employed —liquids in small vials, the solid substances in paper—were not put into the patient's hands, but were held by the experimenting physicians three inches or so behind the patient's head. The doctors knew what these medicines were; the patients did not. These experiments were carried out at Rochefort in 1885, and an elaborate report of these experiments was made to the French Association for the Advancement of Science, held at Grenoble that same year. It was claimed for these experiments that they were successful, and the remarkable and apposite action of each medicine was carefully noted and detailed in this report.

The subject excited some attention, and was brought before the French Academy of Medicine in 1887 by the late Dr J. L. Luys in a paper on "The Transcorporeal Action of Drugs, or the Action of certain Substances which act at a

distance upon Hypnotised Subjects." The members of the Academy were interested in the account of the later experiments conducted by Luys. A commission was appointed to conduct another series, and medicinal substances were prepared, but neither Dr Luys nor the committee were to have any knowledge of the medicines to be employed in the second series of experiments. The first course was to be carried on by Dr Luys and assistants without interference, the second under conditions drawn up by the commission. *One tube employed was an empty one.* The experiments were failures. The report, while giving credit to the experimenters for good faith, said: "The effects produced by drugs held at a distance in hypnotisable subjects seemed to depend more upon the vagaries of imagination and memory than anything else."

That these experiments failed is not to be wondered at, considering the manner in which they were conducted, and the subjects with whom they were carried out. The experiments of Drs Bourru and Burot were fairly successful, as also were those subsequently repeated in good faith by Dr Luys. But, without needlessly discussing the matter, had the whole of these latter experiments been failures, they would not affect the integrity of the experiments carried out so scientifically and thoroughly by the late Dr Buchanan, and repeated before committee after committee all over the States, with well-balanced, rational, and reliable persons—medical students, Professors of Medicine, literary and scientific men, and refined and intelligent women—for his subjects.

Appendix No. III

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UNCONSCIOUS MENTAL OPERATIONS

WHAT are called "unconscious operations of the mind" are numerous indeed, and are very far-reaching in their character. The most common are of daily occurrence, and are within the experience of most of us, as, for instance, when we endeavour to recollect a name, place, a remark, or a special quotation. After considerable wrestling with the effort, we give it up without result, and with this confession: "I know, but have forgotten it now," etc.; and having dismissed the matter from further consideration, we find to our surprise—and that, too, while engaged in another train of thought or speech—that the forgotten name, incident, or quotation pops into our mind. This is a common experience, and shows that the operation originally started by our inquiry was carried out by our cerebral machinery, "all unbeknown to us like," while we were attending to something else on the conscious plane. There are deeper instances of this unconscious cerebration, to which possibly Professor Agassiz refers, viz., the power of the mind to work out clearly and directly—and to us unconsciously—lines of thought during sleeping hours which have baffled our best endeavours while awake. Numerous instances could be furnished, in addition to the

few already given in this work, of ministers, lawyers, scholars, inventors, and authors composing sermons, elaborating defences, completing inventions, solving difficult mathematical problems, conceiving plots, etc., all of which had baffled their best endeavours during their waking hours. Then there are a whole host of experiences of a similar character—memory of forgotten incidents, revelations of the past—which have taken place at séances, and have been attributed by some to disembodied spirits, and by others to the subconscious self. But none of these instances could possibly explain the unique experience of Professor Agassiz, for the simple reason that he had obtained a knowledge of a fact which had never at any former time been the subject of thought, and was a forgotten incident. It was not a mathematical problem, imperfectly *hit at* during his waking hours, or an invention, sermon, or essay, which was perfectly carried out in sleep. He had seen the perfect outlines, indicating every detail of a fossil fish, in a dream-vision which transcended all sense-perception and all processes of reason; for this said fossil fish was probably imbedded in stone before man walked this earth, and was only revealed to mortal eyes when Professor Agassiz had himself cut away all portions of the stone slab which had concealed it for ages. Thus it was not one of those unconscious operations of the mind which modern science admits to be possible. *It is one for which our modern physiologists have yet to account, and for which* Psychometry and Psychic Faculty so far furnish a satisfactory explanation.

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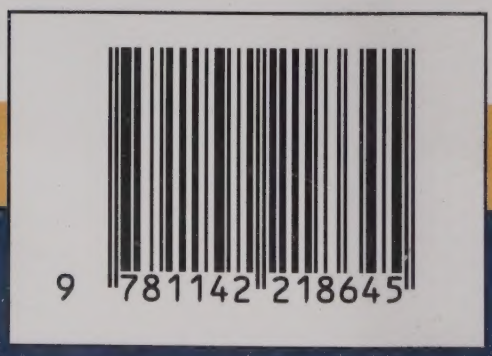
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